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FOR THE CHRISTIAN'S MAGAZINE.

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The agreement and disagreement between true and false professors of Christ, illustrated from Heb. vi. 7, & 8.

THESE words are explanatory of the preceding verses. The apostle is describing the fate of apostates from the faith. It is impossible, says he, to renew them again to repentance; meaning by this, that the attempt of recovering them by the use of any means whatever, on the part of others, will be vain*. In giving them up as incorrigible, he proceeds: we act as men do in cultivating their fields. "For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." In this view of the connexion of these words, they exhibit to us the agreement and disagreement between true and false professors of Christ.

First. Their agreement consists in their enjoying

* See Owen on Apostasy, and M'Knight in loco.

the same nature, the same external blessings, and the same external care.

1. They enjoy the same nature. As such, they are here compared to "the earth." Our Lord, in his parable of the sower, makes the same comparison. There is a peculiar appositeness in the comparison, because the human mind, like the earth, is susceptible of seed, and capable of cultivation. Besides this, men like earth after cultivation, produce fruit good or bad; and their improvement will always be in proportion to the cultivation they enjoy. In this common nature then, this susceptibility of seed, and capability of improvement, true and false professors agree.

2. They also enjoy the same external blessings. This is expressed by the "earth drinking in the rain which cometh oft upon it." By the rain is represented to us the word of God, the doctrine of salvation. Thus the same term is applied in Deuteronomy, and not improperly: for as the rain comes from above, and fertilizes the soil, refreshing and quickening vegetation, so the word of God, the doctrine of salvation coming from above operates upon the soul of man. Through this word, either read or preached, the faith which is unto salvation is produced, as also all the graces accompanying faith, and evidencing love to God. Through the same word the divine life is preserved and revived, when in decay. Its influence is subtle and gentle, but powerful. It comes upon the soul as rain or showers upon the earth. This blessing, i. e. the word read or preached, both believers and unbelievers enjoy. It cometh oft upon them; they have repeated opportunity of hearing it. Both may receive its truth, and confess its excellence. This is intended by the earth's *drinking* in the rain. The external act of reception in both is the same; so is the confession of the mouth. They receive it as it is, indeed, the word

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of God. False professors may receive it even with joy and satisfaction, as Herod heard John the Baptist, and as those did, in Christ's parable of the sower, who only believed for a season. All this drinking in of the rain, this hearing of the word, embracing it, apparently embracing it with joy, is common to true and insincere professors.

3. They also enjoy the same external care. The earth is dressed, or attended to, by the husbandman, or by the landlord, through the instrumentality of labourers. Thus true and false professors are equally attended to under the Gospel, in its external administration. The great husbandman of our fallen race is Jehovah. As such he is repeatedly represented by our Lord himself. He it is who uses workmen to dress his field. These workmen are chiefly the ministers of the Gospel. They exhort and admonish sinners: they entreat and supplicate them in God's name, to be reconciled to him. They offer the blessings and privileges of the kingdom of God to all indiscriminately, who will accept of them.

Thus far true and false professors agree. After this, they differ. The former resemble the earth, which bringeth forth herbs meet for them by whom it is dressed, and receiveth blessing from God: the latter, that which beareth thorns and briers; is rejected, and is nigh unto cursing, whose end is to be burned.

II. How striking the difference, both as respects their improvement of the same blessings, and their end!

First. Their improvement of the same blessings is different.

1. Believers bring forth herbs meet for the dressers. That rain which descends oft upon them, and is drunk into their souls, fertilizes their natural barrenness. Originally they were unfruitful, void of good, like a desert. By the word, however, they are

made alive ; their barrenness is removed. The word is the seed of regeneration. This seed, through the kindly influences of divine grace, vegetates. The rain of the Gospel descends oft upon it, and it is made effectual by the Spirit of all truth. The same word which produces a change of heart, continues that change lively and operative. This last particular proceeds from the first, because for the earth to bring forth herbs, pre-supposes their seed to be sown, and to vegetate. For any to bring forth fruit meet for repentance, pre-supposes repentance. To argue from this text, the power of man is futile. He must be changed by grace, before he can do any thing acceptable to God. When he is thus changed, he will improve divine blessings. He then resembles that earth on which the rain descending, is absorbed by it, and herbs spring from it. The seeds of those herbs have, however, been previously sown. When they spring up, they are dressed and cultivated by the husbandman, that they may be fit for his use. Thus the heart being renovated by grace, the evidences of this renovation appear.

The fruits of regeneration may be summed up under the two general heads of faith and holiness, the latter including obedience. These are fruits meet for the dressers, and none but these.

Faith is the first fruit, as well as evidence of regeneration. It is implanted in the soul at the very moment the change is experienced. The process is this. Faith cometh by hearing, hearing by the word of God. Thus, as the rain descends on the earth, the word does on the soul. By it, its natural hardness is softened. The husbandman ploughs the earth, strikes his furrows, deposits the seed. Jehovah, by his spirit, through the word, breaks the sinner's heart, disposes it for the reception of the truth, and implants the truth therein. The preaching of the Gospel causes the seed to spring up. The seed of faith pro-

duces the act of faith. The Lord Jesus is known, acknowledged, and embraced, as the only Saviour. His righteousness is apprehended—self is denied—the merit and efficacy of good works disclaimed—the merit and efficacy of Christ's death alone, realized as the ground of acceptance before God, by the penitent sinner. Faith in Jesus includes faith in the Gospel and in Gospel promises, together with an unqualified confidence in Jehovah's faithfulness. The Gospel is received by him who possesses this faith, as the only standard of right and wrong: its principles, as the principles of truth, the yea and amen of duty. Hence his natural corruption, his alienation from God, Christ's dignity and all-sufficiency, the Spirit's almighty agency, are all to him acknowledged truths, because bible truths. Reason is made subordinate to revelation, and that for this simple, conclusive cause, that reason is dark and corrupted. It once was the regulator of the life, but through sin it has become the minister of the passions. Who are they who boast the strength of their reason, and despise the light of the Gospel, but the slaves of their passions and appetites? Before reason can regulate the life, it must be enlightened by the grace of Jehovah. Then, and not till then, does it answer for a guide in the path of duty.

A consequence of faith, is holiness, including obedience, another fruit as well as evidence of regeneration, produced by the same cause. This is that conformity of the heart and life to the will of Jehovah, which is well-pleasing in his sight. Sin is hated; its first risings repressed; its dominion slain; the will is subordinate to God's will; the appearance of evil is avoided; the very garments spotted with iniquity shunned. Sin is abhorred for its own sake; holiness loved for its intrinsic excellency; our corrupt desires are detested; the gratification of the passions loathed; sinful thoughts are strangled in

their birth; and the heart is kept with all diligence, because out of it are the issues of life. Hence the walk and conversation are holy. The last is seasoned with the salt of the Gospel; it is chaste and pious. The topics are useful and serious. Filthiness, foolish talking, idle jesting, are avoided. The conduct is consistent; the life a life of faith; the walk a walk of faith. The believer performs the duties he owes to God, to himself, and to his fellow-mortals, with promptitude and faithfulness. He attends upon the worship of God in public and private, with cheerfulness; speaks reverently of Jehovah; reproves gainsayers; strengthens the feeble minded. Honouring God, and loving him with all his heart, he displays the same in his conduct. He attends to his own soul, examining it, enlightening himself, and directing himself through the appointed means in the ways of righteousness. He does good to all, as far as he can. He acts justly, loves mercy, is charitable, humane, generous in his dealings. He does not deceive; pays his honest debts, though he himself by so doing should be clothed in rags: for a man who defrauds his creditors, and lives well of their money, is no Christian. No case under heaven will justify such conduct. The believer, in short, does unto others, as he would wish to be done by, himself under similar circumstances.

These fruits are meet for them by whom the earth is dressed. Like the harvest of the husbandman, which fills him with joy if abundant, so faith and holiness, including obedience, where they are evinced, are sources of comfort to all God's ministers, and tend to the glory of God. None but these fruits are meet for the honest servants of Jesus. None but these repay them. Personal reputation, worldly honour and ease, the kindness and pointed attention of friends, riches, and such like, are poor compensations to that minister who loves Jesus and

precious souls, if he sees no other fruits of his labours, no increase of faith and holiness in his flock. These are the fruits which satisfy his mind, for these are the fruits which tend to glorify his dear and exalted master.

Both these must be taken in connexion. There can be no faith without holiness, and no holiness without faith. Religion is the mother of morals. The first includes the last, and is something more. Morality merely regards external actions. Religion looks to the motives and principles of these actions. Where grace is, there, must be the purest morals. There is not, there cannot be, faith without good works. The one is the foundation of the other, and both are evinced where fruit meet for the dresser is brought forth.

2. How different from this the improvement of false professors; they bring forth thorns and briers. These denote the opposite to faith and holiness; they are expressive of barrenness, of an unthankful heart. They are a general expression for all kinds of weeds. What more dreary or more frightful, than a field covered by these? What more painful than to pass over it? What more avoided?

By these thorns and briers are denoted the principles, the conversation and conduct of carnal nature. To bear thorns and briers, is to answer God's kindness, care, and love with hardness of heart and unbelief, with unfruitfulness and unthankfulness, with bitterness, ridicule, apostasy, persecution. Between all these there is a natural connexion. The one leads to the other. A life of ungodliness is not generally commenced at once in all its excesses. The abuse of mercies engenders ingratitude; ingratitude ends in apostasy; the spirit of apostasy is persecution. How aptly are these ungodly fruits compared to thorns and briers! Like them, they spring spontaneously, without care, from the corruption of our nature. They

are, like them, deep-rooted, and require great trouble to be removed. Like them they are interwoven one with the other, and increase rapidly and abundantly. Like them they are useless, nay, pernicious, injuring those who rear them, wounding them, and occasioning death. Like them they hinder growth of sound principles around them, and the reception of grace in the heart. Such are the fruits of insincere professors—of apostates. So different is the improvement of the same blessings by true and false professors.

Secondly. Their end is different.

1. Believers bringing forth herbs meet for the dressers, are blessed by God. They meet with his approbation. He smiles upon them, and grants them peace. He increases their fruitfulness, and causes them to grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Their views are enlarged, their faith strengthened, their love is made more ardent, their obedience more general, their holiness more complete. They die unto sin, they live unto righteousness. They go from strength to strength, till they appear before God in Zion. God shines upon them in their way, and encourages them. Their trust in Jesus becomes more unqualified; their crucifixion to the world, and devotion to God more evident. They evince more and more spiritual and heavenly mindedness. They walk with God in the cloudy day of adversity, as well as in the sunshine of prosperity. Thus the believer is blessed by receiving gifts and graces from Jehovah. In this is an exceeding great reward. But great as it is here, it is imperfect. Hereafter it will be perfect. Blessed through life, he is blessed also in death. Its sting is removed. Blessed in death, he is blessed in eternity; entering into his rest, enjoying peace, happiness, and unbounded pleasure with God and his Christ.

2. False professors, on the contrary, bringing forth

thorns and briers, meet an awful fate ! They are rejected, i. e. disapproved, laid aside as a field which, after repeated trials, still produces weeds. God withdraws his blessings, and charges his providences not to affect them, nor his Gospel to soften their hearts. His patience is exhausted, his long-suffering worn out to the last exercise. Ephraim is joined unto idols ; let him alone, is his language towards them. Ministers of the Gospel, and believers, no longer take care of them. Seeing their unfruitfulness, they refrain from counselling them, or warning them. They are rejected as past remedy by God or man.

They are nigh unto cursing. The earth, which, though cultivated and blessed with rain, produces only thorns and briers, is not only laid aside, but is thrown open, and exposed to desolation. They who abuse Gospel blessings, are given over to themselves, to the misrule and tyranny of their passions and lusts. These lead them captive at pleasure, and make them miserable in their own hearts, as well as in their social connexions. They are nigh unto cursing ; unto that state wherein it shall not be known that they have ever enjoyed Gospel blessings. Every restraint is removed. Conscience becomes callous. Appetites grow furious. Sin rages in them, and hastens on their destruction.

Their end is to be burned. They die impenitent, and lift up their eyes in everlasting torments. As thorns and briers are collected and burnt, so they will be gathered together and cast into the lake of fire, where weeping and wailing and gnashing of teeth shall for ever prevail.

Such is the awful judgment which Jehovah denounces upon those who, under the cultivation and rain of the Gospel, bring forth unto the end, ungodly fruits. These are not only the openly wicked, but those also who sin in secret, seeking to hide their vices from the public ; nay, even those who are moral

and unexceptionable before the world, but strangers to the grace of Jesus. These last; though amiable and attractive in our eyes, bring forth no fruit meet for repentance. Their principles and motives are not correct. They do not honour God supremely, nor realize God's presence. They do not obey the law cheerfully and universally. They do not seek to have their hearts right with God. They are selfish, seeking and finding their gratification in their own feelings, their good character, their happiness, whilst God is forgotten, and Jesus Christ slighted. But let us descend to a few particulars.

1. Baptized persons, who slight their baptismal engagements, bring forth thorns and briers. They may indeed, acknowledge the excellence of the Gospel, but yet they do not conform their lives to it. Their hearts are unchanged, and their practice is unreformed. They neglect the great duties of prayer, and self-examination, and constant dependance on the grace of God. Concerning all baptized persons, God has promised to his Church, that out of them he would always raise up a seed to serve him. They who neglect to fulfil their baptismal engagements, cast contempt on this promise, and reject an interest in God's kingdom.

2. Prayerless heads of families bring forth thorns and briers. Such are meant who enjoy the preaching of the Gospel; on whom the rain descends, and who drink it in, listening to the word and approving it, and yet call not on the Lord, neither honour the God of their salvation. In these families, the Bible is neglected. Children and servants grow up in ignorance of essential truth, and come out into the world unprepared to resist temptation, and disqualified for the service of God.

3. Immoral professors of Jesus, bring forth thorns and briers. They are meant, who, notwithstanding their immoralities, retain their profession.

They say, Lord, Lord, to Jesus, whilst they sacrifice to their lusts, and keep up appearances with the world. They have little of Christianity about them but the name.

All these will be rejected and nigh unto cursing, and their end will be, to be burned. *This is no delusion, no fanaticism, but is sober truth.*



FOR THE CHRISTIAN'S MAGAZINE.



THE DOCTRINE OF THE RESURRECTION.



And the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.

(Continued from page 16.)

II. **W**E shall now examine the objections of unbelievers.

Founded upon the evidence already stated, our faith remains unshaken by the storms which assail it. Faith is the gift of God ; a supernatural living principle. The assent which it involves is, notwithstanding, an intelligent and a rational assent. It is *intelligent*, and excludes ignorance. We know what we believe. It is *rational*, for we do not believe any thing which is self-contradictory, or which is really inconsistent with evident truths. The articles of our faith do not repel, but invite investigation.

It is a duty from which we do not shrink, to expose those subtle sophisms with which men, otherwise respectable, may have opposed this part of the

Christian doctrine. The Redeemer deigned to listen to the pitiful objections of the Jewish Saducee, and to expose, in the presence of a vast assembly, the ignorance and infidelity from which they derived their origin. It would be a presumption which the intelligent would ascribe to the true cause, ignorance or indolence, were we always to evade the objections of infidels, under pretence of despising them. We owe it, moreover, to the rising generation, to defend the doctrines of the Gospel. The unwary youth, enamoured of a literary reputation, is readily entangled in the snares of unbelief, urging objections to his creed to which he cannot reply. Ashamed of his credulity, he gives up truths which he had implicitly embraced, and which having never examined, he has not ability to defend.

The doctrine of the resurrection is defensible. We believe it upon the authority of God's word, and we defend it by rational arguments, against every attack. We invite the unbeliever, in all the lustre of literary endowments, and in all the force of a genius improved by philosophy, to make the attack.

"Of the hope of the resurrection of the dead are we now called in question," and we may use the words of the apostle to the judge, before whom he stood accused, "Why should it be thought a thing incredible with you, that God should raise the dead?"

1. "The body after death is decomposed; it is separated into atoms: these atoms are widely scattered. Some bodies are torn by vultures. These vultures are devoured by other birds of prey. Some are cast into the sea, and become food for fishes; and these are again devoured by the larger inhabitants of the deep. Some are destroyed by worms, which are in their turn devoured by other animals. Some are reduced to ashes; and these

“ashes are given to the winds. The particles of matter thus undergoing ceaseless changes, it is incredible that the component atoms of the body should be re-assembled into one whole, and re-animated, after the lapse of years.”

This is one objection to the doctrine of the resurrection, which unbelievers offer. They infer from such premises, that it is incredible. But wherefore incredible? Is it on account of the *time* which shall have elapsed between the decomposition of the body, and the re-union of its parts? Is it on account of the *distance* to which one part shall have been removed from another? Is it on account of the *changes* which the atoms undergo in a separate state? or is it rather, because, by the *multitude of words*, their own ideas become confused, and they attribute their own perplexity to Jehovah?

Remember, it is God that raiseth the dead. What effect can the *lapse of years* have upon an understanding which is infinite, which admits of no succession of thoughts, no derangement of ideas; with whom a thousand years are as one day, and one day as a thousand years?

The *extent of space* over which the component particles of bodies are scattered, can present no difficulty to their re-union. What comes of the idea of space, in the view of an omnipresent spirit? God is every where. He is continually present with every atom of creation. He is infinitely acquainted with every change it undergoes. What difficulty can distance between the parts, cause to a re-union of those parts by the infinite power of an omnipresent God?

The component parts of each of our present bodies, have been already as far separated as they can be hereafter. Where have these particles been revolving for several thousand years before this day? From the air and the vapour, from the earth, and

from the deeps of the sea, from every quarter of the world, and from every element, have these atoms been collected, which constitute each of our present bodies. Did these atoms, driven by chance, enter into our organization? Is chance our creator and God? Assuredly it shall be as easy for infinite power and intelligence to re-organize these parts at the resurrection, as it has been to assemble them in the place which they now occupy. The extent of the separation which shall take place after death, cannot be an obstacle.

The *change* which the parts of which the human body is composed shall undergo, cannot disguise them from the divine knowledge, or render them incapable of reduction to their former relation to one another.

The various particles of matter are undergoing constant revolutions and changes in their sensible qualities. Some of these changes are obvious to man; but all are within the comprehension of omniscience. Change the parts of a human body as you will; let fancy, unbounded, lend her aid to the transmigrations; still they cannot escape the vigilance of omniscience, nor baffle the power of omnipotence, to reclaim them to their former standing. A grain of corn is cast into the earth: it rots; it undergoes decomposition; it sprouts; it grows; it ripens in the ear: it is still corn. And who enacted and executed the laws by which this seed impresses its own qualities upon the matter collected from the different elements? It is Jehovah: God giveth the increase. Shall we doubt the fact because we cannot imitate it? Gold, that precious metal for which thousands sell their honour, their conscience, their souls; gold is scattered in the dust; enters into the composition of vegetables; is reduced to ashes; is dissolved in acids and alkalies; is drunk by men as was the calf of Aaron in the wilderness; is combined

with several metals: and, nevertheless, is capable of being reclaimed even by the art of man to its former lustre. And shall we deny to the eternal God the power of reclaiming the bodies of the saints, because they have entered into a variety of different combinations with other atoms of matter? No. We cannot deny it, without ascribing imperfection to the divinity—without becoming atheists. Why then, I repeat the question, “Why should it be thought a thing incredible with you, that God should raise the dead?”

2d Objection. “The human body is subject to continual change. It is worn down by its own vital action. It is emaciated by disease. Its particles are continually expelled by the exhalent arteries. The absorbents remove bone, ligament, every part of the body, even the most solid. In a few years the whole is changed. A new body is formed by the aliment which we daily receive. Every ten years presents a body in every particle distinct from the former. A man of an hundred years of age has accordingly had ten distinct bodies. With which of these shall he arise? Shall he be restored to the possession of them all? Our bodies moulder into dust, are transformed into soil, become incorporated with vegetables, and, as the food of animals, become the flesh of other creatures. These are again the component parts of other human bodies. There are also cannibals. What has been a part of one man to-day, becomes a part of another to-morrow. Whose shall these parts be at the resurrection? The same particles of matter may have been the ingredients of fifty different bodies in the progress of time. Thus a resurrection implies a contradiction, and is of course not an object of divine power. We are constrained by the knowledge of facts to reject the doctrine and the system, of which it is an essential part.

“Therefore do we think it incredible, that God
“should raise the dead.”

The objectors believe, then, that the doctrine of the resurrection involves a contradiction; and therefore it is incredible. What must be their opinion of Christians? Some of them, they must acknowledge, are as well acquainted with the facts which they state, as is any unbeliever. They are as well versed in history, in medicine, in reasoning, and in every department of literature, as their opponents can pretend to be. They are, moreover, as consistent, as conscientious, as virtuous, and as much to be depended on, as any set of men. Is it supposed that such characters are all hypocrites, or that they contradict the first principles of common sense, by giving faith to palpable contradictions? Or rather, does not modesty constrain to the belief, that intelligent Christians are capable of proving, that no fact contradicts their doctrine?

Let no one think, however, that we intend to shield ourselves under the authority of names from the weapons of objectors. Objections of science, falsely so called, are never of difficult solution. The knowledge which raises the objection may, under Christian direction, with equal ease put it down.

No. We do not embrace contradictions, or give credit to impossibilities: and the objectors shall be themselves our witness to this truth.

Whatever changes the body may undergo, personal identity continues from the birth to the tomb. The body which dies, is that which shall arise. Every thing which enters at any time into the body is not essential to it; and if we should multiply a hundred fold, the race of cannibals, and the probabilities of the parts of one body becoming at some time the parts of another body, still there is matter enough in existence to furnish distinct bodies for all men; there is knowledge enough in Jehovah, to distinguish the portion be-

longing essentially to each, and the energy of omnipotence is still sufficient to raise the dead.

The body certainly undergoes many important changes in the animal economy, from the time of its birth, until the hour of death. Matter is daily expelled from the system, and new matter is introduced into its organization. Whether any entire part, or all the parts of this delicately constructed frame, be completely renovated in the course of a certain number of years, is merely conjectural, and is of no consequence whatever in this investigation. The body is still the same, so far as we are concerned with its identity. A son, born twice ten years ago, has not ceased once to be a son : his mother still recognizes him as the child of her womb, nourished at her breast, and nursed upon her knee. A wife has been emaciated by lingering illness, and has happily recovered the bloom of health. Has the marriage covenant been annulled by the change, or need the husband apprehend that he only embraces a stranger, to whom he has never been wedded ? The civil law seizes upon a murderer, who had for ten years escaped the justice which pursued him. Shall he be acquitted at the bar, on the supposition that he is not now the same person, with him that committed the atrocious deed ? The veteran whose arm was shattered in the defence of his country, receives a pension for his support. Shall it be denied that he is the same person who shed his blood in the support of freedom ? No. The objection is not the statement of a *fact* opposed to the doctrine of the resurrection. It is the introduction of a principle which, in its operation, would totally eradicate all the social affections, derange the laws of property, and destroy public order ; which would confound praise and blame, reward and punishment, and effectually annihilate the distinction between virtue and vice.

The body which dies, is that which shall arise.

Enoch carried into heaven the earthly tabernacle in which his spirit dwelt at the hour of his departure from this world. Elijah, with the body which passed over Jordan, was borne aloft, leaving only his mantle to his faithful follower, Elisha. Those who have been laid in their graves shall hear the voice of the Son of God, and live. He who is our resurrection and our life, was quickened in the same body which the benevolent Joseph had laid in his own tomb. That body saw no corruption, and it still retained the impressions of the nails, and of the spear where-with cruelty had torn the flesh of our crucified Saviour. They, too, who shall live on earth, when the last trumpet shall announce the end of time, will carry with them into their eternal rest, the bodies in which they shall have heard that solemn sound.

Nor can the existence of cannibals, or the uses to which the component atoms of the bodies of the dead, may have been in the mean put, prevent Jehovah from the execution of his declared purpose of raising all the dead to life.

Voyagers and travellers love the marvellous. Philosophers are equally prone to give credit to strange accounts. There is no nation under heaven, which eat, as ordinary food, human flesh. Revenge or necessity may have occasionally driven miserable man to devour a morsel of the body of his brother. The confusion of parts which this produces, must be very small. Every particle of body is not essential to it. If another has accidentally swallowed a drop of my blood, can we not still be distinguished? The faint and thirsty soldier has drunk the blood of a wounded companion on the field of battle, and both have recovered perfect health. Are they not still two distinct persons? And shall not God, at the resurrection, distinguish the body of one from that of another? Disguise this objection as you will, it is founded upon a limitation of the divine attributes.

Shall the objections to the doctrine of the resurrection of the body, be rested upon the several uses to which its inanimate particles may be put between death and the resurrection? The wisdom of God in this ought rather to be admired. So long as every particle is directed by omniscience, no difficulty can arise from the uses which they may be made to answer. God arranges all the atoms of matter in the universe with more ease than we can combine the letters of the alphabet, or distinguish the gold from the silver in our coffer. He watches over the revolutions of a single particle, as well as over the changes of a great empire. In the multitude of uses which the elements answer, they are not lost, nor disqualified from appearing again in their original form. Light enters into the constitution of vegetables. It is again exhaled, and becomes an ingredient of the vital air. It is restored, in the process of combustion, to its original brightness, and illuminates our habitations. And shall not that God who directs *its* course, collect and re-animate the bodies of the saints, purchased by the Redeemer, and predestinated to shine in heaven with perpetual glory? Should even all the particles of matter which exist upon the surface of the globe, after all the numerous uses in which they have been employed, be necessary to the re-organization of the bodies of men, it would only be an additional illustration of the principle, that infinite wisdom has done nothing in vain.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.

*Letter from Mrs. Harriet Backus.*

My dear S——

Canaan, Dec. 20, 1801.

I RECEIVED your letter in October, at a time when ill health prevented my answering it by the only opportunity I have had to convey a letter. Your own heart would not let you accuse me of neglect from motives of indifference, I am certain; and you have charitably accounted for my silence. To hear that you are, or was really anxious, my dear friend, for your eternal welfare, created a sensation, that at once both pleased and pained me. I have myself felt too sensibly the horrors of an awakened conscience, to feel any joy at the reflection of such misery in others; but as I view a sense of our lost, undone situation, both by nature and practice, a necessary prelude to salvation, I am ever glad to hear that any of the slumbering creation to which I belong, are awaking from a sleep, that, if continued, will prove the sleep of eternal death.

My dear S——, you apply to a poor, stupid, ignorant sinner for direction, or advice, in things of eternal moment. I can only refer you for solid help, to those immutable counsels which, in divine mercy, are revealed in the blessed volume of inspiration. Those truths, my dear ——, have stood the tests of all ages, though the cavils of deists, the shafts of infidels, and the satire of wicked men, have ever been pointed against them. And they will stand, when time is done, and nature is no more: for the finger of God, the pencil of the Almighty, has engraven them, and vain are the efforts of impiety. But from the perusal of this book arises your perplexity. “Great is the mystery of godli-

ness; and as the heavens are high above the earth, God's ways are higher than our ways, and his thoughts, than our thoughts." We must be particularly careful how we allow infidelity or skepticism to take root in our hearts, for they are a soil more natural to the growth of evil, than of good. I believe, that all the ways of God to man are not only perfectly justifiable, but perfectly wise, just, and good: still there are mysteries I cannot develope. Conscience whispers, I am a worm of the dust; and God is the Almighty, the alpha and the omega, the beginning and the end of wisdom. And shall I scrutinize, shall I scan, or dare to judge between him and his works? Trembling with astonishment, I bow, I believe, adore, and worship; blessing his holy name for the hope, through faith in Christ, that when this "mortal shall put on immortality," and this renovated nature is enlarged in capacity to receive the truths as they exist, I shall behold him face to face, listen to the wonders that shall be revealed, when "the lamb, who alone is worthy to break the seals," shall take the book, and to the whole collected universe, while all shout loud hosannas, unfold these mysteries of ages.

My dear S——, it is of the utmost importance, that we give heed, and take these things into consideration: for shortly all else will fail us but these. We must look with the clearness of faith, and the dispassionate eye of reason. Faith, however, is the only assistant in dispelling the clouds of doubt and uncertainty that lie betwixt time and vast eternity; it carries us above the perplexities of life; it is the substance of things hoped for, and the evidence of things not seen. Oh! I had rather have one hour of the humble Christian's faith, than all the syllogisms of the most learned metaphysicians. We are warned not to pry into things beyond our depth, for "secret things belong to God." There is enough revealed for us to know and practise. "Hear, and your

souls shall live ; keep my commandments and inherit eternal life," is the language of Scripture. Let the Creator of worlds, my dear friend, still keep the key of mysteries, and let us glorify his name, and thank him, that of plain and easy truths he is so very bountiful.

The difficulty in your mind seems to be, why a God of infinite perfections did not create all to everlasting happiness. Have we not more reason, my dear —, to inquire, Why any ? Let us look at our creation ; was it not after the image of our maker ? And at our apostasy ; was it not our sin, our fault, and ours alone ? Then at the wonders of redemption ; that wonder of heaven and angels ; and is not the wonder greater, why any should be saved ; why one soul should be snatched from death as a brand from the burning, and quenched in the blood of God himself, than that any should be lost ? If we would wonder, the mercy of God is theme sufficient to employ us through time and through eternity. Let us be careful, then, my beloved friend, that we grieve not the holy Spirit, by "replying against God. Let us rejoice, that he doeth what he will with his own : " for there is our only hope. The sovereign mercy of Jehovah is all that can save us from perdition. Let us fear, love, and "serve him all our days ; then go dwell for ever near him, see his face, and sing his praise."

That you and I, with the whole Israel of God, may be kept by his power, through faith unto salvation, is the prayer of, &c.



An extract of a Letter.

Pittsfield, Jan. 13, 1801.

ALL things are ordered right, my beloved friend ; and however our little plans of anticipated enjoy-

ment may be frustrated, we have sweet consolation in the conviction, that the government of this world is conducted with infinite wisdom. The mind that feels this, and can glory in it, is not ruffled by the boisterous wind, nor saddened by the drizzling shower. It can witness the storm of elements; view nature clothed in her gloomiest vesture, and still smile serenely. "Its peace is inward, and its joys its own." Happy the man who can rise superior to the changing scenes of this changing world; whose hands and heart lay hold of that "sure foundation, which shall never be removed;" whose countenance displays the calm irradiations of heart-felt piety; and whose soaring eye can look abroad with equal complacency in the sunshine and the storm, and smiling, say, "My Father made them all!" This state of bliss is attainable here: the heart of your friend can witness it, and at the reflection, dissolve in gratitude to the Saviour of sinners. Oh, dear-bought bliss! wonderful salvation! which was purchased for us by the death and sufferings of our dear Redeemer.

My dear Mrs. W——, now indeed can we taste the delight of sympathy—sympathy of love—love to our God, and his blessed service! How consoling the thought! How dear to friendship the idea, that death cannot quench the flame! O that all the world could taste the pleasant stream that is flowing for them! That we could unite, not only with those most dear to us, but with the earth's great family, in the sweet worship of our Father and our God!

FOR THE CHRISTIAN'S MAGAZINE.



A brief Inquiry into the lawfulness of marrying a deceased wife's sister.

THE law of marriage is positive. No *general principle* can, of itself, establish, with a binding force upon the conscience, the doctrine, that "the conjugal union is, in all cases, to subsist between one man and one woman only; and, with the exception of conjugal infidelity, is to last during the joint lives of the parties." Nothing but a divine *institution* could subject them to this condition: nothing but a divine *revelation* communicated the knowledge of it.

Again: There is no general principle; no reason from the nature of things; nothing but such an institution, so revealed, which can limit the right of contracting marriage with respect to the *degrees of kindred*. The marriages which immediately succeeded that of the first pair, were evidently between brothers and sisters. Unless parents had married their children, it could not be otherwise, without the creation of different races. And these marriages of brothers with sisters were *lawful*. God, the holy and the just, could not, by his own act, lay upon men a physical necessity of sinning against him. But that which is lawful in itself cannot become unlawful without the intervention of the legislative power; i. e. in the case before us, without the intervention of God himself by a positive statute. The conclusion is, either that there are no restrictions of marriage at all in the article of kindred, or that they are to be sought for in the Scriptures. The first branch of the alternative will hardly be embraced by any sober-minded Christian. Our inquiries are, therefore, confined to the second; that

is, to the question of fact; viz. *What has God determined in his word?*

On this point the New Testament implies much, but has nothing formal. We must, then, go back to the Old Testament, or else adopt the branch of the alternative which we have just rejected, viz. that there are no restrictions at all.

The most explicit regulations are in the 18th chapter of the book of Leviticus; out of which two questions arise.

1. Is the law of marriage therein prescribed binding upon *us*? So that the degrees forbidden to the Jews are equally forbidden to all mankind?

2. Supposing this law to be thus universal and permanent, does it include and forbid the marriage of a deceased wife's sister?

Materials for a right decision of both seem to be within a very narrow compass. With regard to the former, I remark,

1st. If the restrictions in the 18th of Leviticus are no part of moral law *now*: if they are not of universal and permanent obligation, there is no written law, no divine statute, upon the subject. Consequently, a man is at liberty to marry his sister, his mother, or his daughter; and the converse. This, I believe, would shock all Christian feeling and conscience. Incest, be it remembered, is not a crime against nature, or natural law. It is a crime against *positive* law, and against positive law *only*. If you discard the law of marriage, as laid down in Levit. 18.; and yet contend that there is such a thing as *incest at all*, let the law which it violates be produced.

2d. Immediately subjoined to the specification of degrees within which marriage might not be contracted, are the following injunction and reason:—
“Defile not ye yourselves in any of these things: for in all these things the nations are defiled which I

cast out before you, and the land is defiled ; *therefore do I visit the iniquity thereof upon it*, and the land itself vomiteth out her inhabitants." Lev. 18. ver. 24, 25.

But the Canaanites never were under the law of Moses ; therefore their sin must have been committed against a law prior to, and more general than, the Mosaic dispensation : the righteous God never makes *ex post facto* laws. Now, what law could equally bind the seed of Canaan and the seed of Abraham ; the Hittite and the Hebrew ; the people who were within, and the people who were without, the covenant of peculiarity,—equally bind them in a matter in which *all mankind have a common interest*, and will continue to have it so long as there shall be male and female, but a law which binds men universally ? It is only because the law reached to the whole human family, that it embraced the inhabitants of Canaan.

If any one object, that ' the " defilement" of the ' Canaanitish nations, comprehended their disregard ' of the distinction of meats, which is confessedly ' superseded ;' I reply,

(1.) That is *gratis dictum* : an assertion without proof. No fair reasoner will *assume his facts*, and put his opponent to the proof of a negative.

(2.) If the objector argue from the *connexion* in which the *reason* of the law stands, he has no right to stop at the distinction of meats, but must make it apply to the *whole preceding* ordinances ; the effect of which would be, to represent the most high God as punishing the nations of Canaan for the breach of laws which were never given to them ; were never intended for them ; and had no existence at all before the punishment was denounced. That be far from him to do, and far from us to impute to him.

(3.) The objection itself concedes, according to what we have just established, that *prior to the Levi-*

tical law, God had set up a barrier between the degrees of kindred, which marriage might not over-leap: and for the neglect of which he severely visited even idolatrous nations. Consequently, this law would have been in force had the Levitical law never been enacted. But that law embraced and confirmed the preceding law of marriage; and could, in no sense whatever, repeal it. As a peculiarity of the Mosaic dispensation it could not be repealed by the introduction of the evangelical economy; or, to speak more properly, could not expire by its own limitation: for it was not a peculiarity of the Mosaic dispensation. Expressly it is not repealed, or declared to have ceased, in the New Testament. But if it was confirmed by the Mosaic revelation; if it is not annulled by the *express* decision of the New Testament; nor superseded, as a Jewish peculiarity, by the *genius* of the Christian religion, it is not abolished, superseded, nor invalidated at all; but is binding upon us at this hour.

Should it still be urged, that “this reasoning will prove the perpetual and universal obligation to observe the distinction of meats, which was also before the Mosaic law, I reply again,

(1.) That the moral propriety of the prohibited degrees remains the same: their *principle* being common to all mankind, which cannot be maintained of the distinction of meats.

(2.) That in the 21st chapter of Leviticus, there is a repetition, in substance, of these same restrictions, with the same reason subjoined; and *immediately* after, the observance of the distinction of meats is commanded, not only *without* that reason, but for *another* reason. The reason for the first is, that by transgressing the laws of marriage, and by other *moral* impurities, the nations had made themselves abhorred of God. The reason for the distinction of meats is, that Jehovah had *separated* the

Israelites to himself. This shows that the distinction of meats was *originally* ceremonial, which cannot be pretended of the restrictions of marriage.

(3.) The distinction of meats is formally abolished in the New Testament. Of this, I think, there can be no doubt by any man who compares Peter's vision, in Acts 10. with the decision of the apostolical synod, Acts 15. See particularly verses 1. 5. 10. 24. 28, 29.; and with the judgment of inspired Paul, Rom. xiv. Gal ii. 11—14. Col. ii. 16, 17. Heb. viii. 13. ix. 10. But the law of marriage is not abolished: for,

3d. In discussing the case of the incestuous man at Corinth, Paul *assumes*, as a fact not to be disputed, the continuance of the old restrictions. Had they been abolished, it would have been no more "fornication," for one to marry his *father's* widow, than to marry any other unbetrothed woman. Had it been adultery, the crime would have been no more heinous, than his cohabiting with any other married woman. Yet Paul lays heavy stress upon this circumstance, that she had been his *father's* wife. A circumstance of no weight at all, unless the divine law concerning prohibited degrees was in force. *There* such a connexion is expressly forbidden. But you must take the *whole law together*. You may not pick out *one* or *two* of its provisions, at your pleasure or your convenience, and throw aside the rest. Unless you can show a dispensation from the law-giver, *every* part of the law is binding, for the same reason which renders *any* part of it binding; as the divine authority equally pervades *all* its parts.

In the course of his remarks, Paul observes, that having "a *father's* wife," is a species of uncleanness, which was not "so much as *named* among the Gentiles." I need not prove that this is a Scriptural form of speech expressing the utmost detestation, as in Ephes. v. 3. "Fornication, and

“all uncleanness, and covetousness, let it not be “once *named* among you, as becometh saints.” It is obvious, on the face of the argument, that Paul *approves* of this feeling among the Gentiles. Now, how came the Gentiles by it? and why did the apostle approve it? If it had not been right, he had not honoured it with his apostolic sanction. Right it could not be, unless conformable to the divine law. The case was a case of *incest*: the Gentiles abhorred it; the apostle commends them; but there could have been no place either for their abhorrence, or for his commendation, unless the marriage in question were contrary to the law of God. Not merely the Mosaic law, surely! That law was now fulfilled, and its peculiarities were gone. It never bound the Gentiles: yet incest is abhorred by them. But what creates incest? The divine law. We are thus brought back to the same result from which the objection had carried us away. *That*, for the neglect of which God punished the Heathen *before* the law of Moses; *that*, which was confirmed by the Mosaic law; *that*, which obligated nations who knew not the rites of Moses; *that*, which the apostle, under plenary inspiration, damns with his reprobation after their decease, belongs to a law which is, and must be, of unalterable obligation. There is no escaping from this conclusion, without maintaining that Paul decided wrong; in other words, that the Holy Ghost committed a blunder.

Let me add a consideration, which may influence the prudent, even when conscience, badly instructed, rebels against moral demonstration. It is said by Physiologists, that the intermarriage of near relations, never fails to produce *madness* in the course of one or two generations. The fact they assert as incontestible. If it is so, as this was not the effect of the *first* marriage, it must be viewed as a physical

penalty by which God has fortified his restrictive law of marriage.

Upon the whole, if the limitations set to the degrees of kindred in marriage contracts by the laws recorded in the books of Moses, are not universally, and perpetually moral, it is difficult to know how we shall ascertain moral law in any case whatever.

(To be concluded in our next.)

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. VII.

The testimonies of Gregory of Neocæsarea; and of Dionysius of Alexandria; of his private opinion; the testimonies of other writers in the same century; of Eusebius, and the writers in his time, and after him; of the reception of the Apocalypse at the Reformation.

(Continued from page 33.)

WITH the last chapter I might have fairly closed all that need be said, to defend the authenticity of the Apocalypse, by *external* evidence. For what addition of historical testimony can we require? what original documents are we likely to procure? or what weight of contradictory external evidence can we expect to encounter, in the times beyond those we have examined? Who, in these after-ages, can give us information, which will bear comparison with that which we have already received? or whom of the succeeding Fathers can we esteem equal judges with Hippolitus and Origen, whether it be of the evidence already produced, or of the questions agitated in their times, concerning the authenticity of the Apocalypse*?

* Dr. Less, in his History of Religion, closes his evidence with Origen, and Mr. Marsh observes, that further testimony is unnecessary. See Introd. vol. i. p. 361.

Yet I shall pursue the subject, because it has been pursued further by Michaelis. It is, at least, curious, to know the sentiments of later writers on the external evidence; though the same accuracy in examining them may not be required.

GREGORY of Neocæsarea, surnamed Thaumaturgus, not mentioned by Michaelis, is supposed to have referred, in his Panegyric Oration, to Rev. iii. 7. if not to Isa. xxii. 22. The observation is Lardner's*, who remarks also, that Gregory, having been the pupil of Origen, and much attached to that great man, probably received the same Canon of Scripture.

DIONYSIUS of Alexandria, was another pupil of Origen, and, like Gregory, a man of eminence. He received the Apocalypse as a divine prophecy, which he represents to be dark indeed, and ænigmatical, and above his comprehension, yet certainly divine; and he says he could not dare to think otherwise of it, since many of the brethren held it in the highest esteem†. He appeals to it, likewise, as containing a divine prophecy, which he believes to have been fulfilled during his own times, in the character and conduct of the persecuting Emperor Valerian‡. At the same time, it was the opinion of Dionysius, that the Apocalypse, though of divine origin, was not written by the Apostle John, but by some other John, an holy and inspired man. But where are the grounds of this opinion? Are they historical? Does he allege in their support any external evidence? any tradition of the Church? No. He gives his opinion as a *conjecture* formed upon the *internal* evidence of the book, on certain peculiarities of style and manner, which appeared to him discordant from those of St. John in his Gospel and Epistles.

These arguments of Dionysius will be consider-

* Cred. Gosp. Hist. art. Greg. of N. C.

† Euseb. H. E. lib. vii. c. 25.

‡ Euseb. H. E. Lib. vii. c. 10;

ed, when we examine the *internal* evidence, by which the authority of the book is supported or invalidated. It is our present business to report only the *external* evidence of Dionysius. And the amount of this is, that the Apocalypse was generally received, in his time, as a sacred prophecy, and by such men as he revered, and wished not to oppose; that some persons had rejected it, and ascribed it to Cerinthus; that he himself believed it to be a book of sacred authority, doubting, at the same time, whether it were properly referred to the Apostle John.

It is the opinion of Michaelis, (and Lardner has afforded some occasion for it,) that, although Dionysius professed in such strong terms his reception of the Apocalypse, as a divine book of Prophecy, yet he did not believe it such in his heart. Dionysius has certainly affirmed such to be his belief in plain and positive terms; and his practice was agreeable to his professions. For we have seen that he proceeded so far, as to explain a prediction of the Apocalypse as actually fulfilled. Now, if proofs were wanting of the sincerity and plain Christian honesty of Dionysius's character, this particular *fact*, that he appealed to the Apocalypse, as containing a prophecy which he believed to be fulfilled, would place beyond all doubt, that he believed that book to be inspired. But Dionysius was confessedly a man of an open, artless probity; and Lardner celebrates him as such, adding, in his account of him, that he had at the same time, (which is a usual accompaniment of such a character,) an honest and excessive warmth. But the conduct which Michaelis attributes to him on this occasion, is that of a sly, captious hypocrite. Certainly, neither the general character, nor conduct of Dionysius, nor the facts which have now appeared before us, can, in any degree, warrant such a conclusion*.

* Michaelis has defended his opinion, by arguments which appear to me

This Father of the Church appears to me to have thought, that he was doing no injury to the Apocalypse, by assigning it to another author, instead of St. John, to "some holy and heavenly inspired man." So far, at least, he might fairly think, that he was defending the book, by taking away the foundation of those objections to it, which arose from the dissimilarity of its style from that of St. John's. And perhaps he might reason, that as the Apocalypse is not evangelical history, it may not necessarily require the evidence of an eye-witness of our Lord's life; that as it is not a book revealing doctrines and rules of conduct, it may not be necessarily confined to the pen of an Apostle; but that some other holy martyr, some apostolical man, (for the time of its date implied so much,) might, like Daniel, or other Prophets of the Old Testament, be selected by the Spirit, to convey these visions to the Church. I do not

unequal to the defence of it. He says, that Dionysius has assigned reasons for his not venturing to reject the Apocalypse, which are wholly devoid of importance. They did not appear such to Dionysius, nor will they, I think, to the generality of Christian readers. 1. "He did not reject it, because many of the brethren held it in the highest esteem." Now, surely, this is a reason which must be allowed to have considerable weight on the mind of a modest and sensible man. The pupils of Irenæus, of Tertullian, of Hippolytus, and of Origen, were still living. They had been taught by their masters, and by the general tradition of the Church, to consider the Apocalypse as a book of divine authority: and they resisted the new-fashioned notions, derived from the Alogi or Caius, who ascribed it to Cerinthus, *δια σπενδης* zealously. Dionysius was modest, and had a due deference to the opinions of such men, and he censures obliquely those who, in his time as in ours, delighted to run counter to the received opinions of the Church.

2. The other reason, which Dionysius assigns for not rejecting the Apocalypse, and which our author deems also weak and unimportant, is in answer to those who rejected it, because it was difficult to be understood. But Dionysius answers, that, "He, for his part, does not reject what he does not understand: that, not being able to understand the Apocalypse, he supposes it to contain a sublimer sense than his faculties can reach; and to become, therefore, the object of his faith, rather than of his understanding; and that his wonder and admiration are in proportion to his ignorance." Now,

give this as a sound and authorized conclusion, but as such an one as may perhaps have satisfied the mind of Dionysius, who certainly found a great stumbling-block in the style and manner of the Apocalypse, and yet appears, by his profession, and by his practice, to have received it as an inspired book.

I have extended my observations, I fear, to an unwarranted length, in this attempt to reconcile the opinions of Dionysius. But I was moved to it by a desire to do justice to a character which stands deservedly high in Ecclesiastical History ; to exculpate an eminent Christian Father, from the charge of setting an example, under which the late Mr. Gibbon might have sheltered his artful, disingenuous, and insulting attack upon the Christian religion. I shall return to my subject ; first remarking on the external evidence collected from Dionysius, that whatever notion may obtain concerning his private opinions, it is at least clear, from his testimony, that

this argument, which may be accounted weak, and, (from such a man as Dionysius,) insulting, supposing him not to believe the divine inspiration of the book, will be found to carry with it a considerable force and efficacy, if we suppose him to believe it. Try it, by an application of it to other difficult parts of Scripture ; to the unfulfilled Prophecies of Isaiah, Ezekiel, or Daniel. Shall we reject these, and deny their divine inspiration, because we do not understand them ? Far otherwise. They have been delivered to us by our Christian ancestors, as of sacred authority ; they are strongly supported by external evidence. We must wait the time of their completion with pious awe and patience. We may not be able to understand them ; we may wonder, but we cannot reject. Would the Jews, who lived before our Saviour's time, have been justified in rejecting the dark and ænigmatical, and, to appearance, contradictory prophecies, which represented him as a triumphal king and conqueror, despised of men, &c. merely because they did not understand them ? This argument of Dionysius is not, therefore, " wholly devoid of importance." It was that which influenced all the Fathers of the Church ; who, although they understood not the Apocalypse, received it on its external evidence, with pious veneration, and delivered it to succeeding times. And it is our duty to follow their example, modestly and diligently to interpret what we can, and to deliver the remainder to be fulfilled and interpreted in future ages.

the Apocalypse was generally received in his time, and in high estimation with those Christians whom Dionysius himself revered.

“ After the age of Dionysius,” says our author*, “ the number of ecclesiastical writers, who quote the Apocalypse as a divine work, especially of the members of the Latin Church, begins to increase. But as they are of less importance than the more ancient writers, and I have little or nothing to remark on their quotations, I shall content myself with barely mentioning their names, and referring to Lardner, by whom their quotations are collected†.”

Little more, indeed, can be done ; to the weight of evidence already produced, not much can now be added ; nor can it be deemed to diminish from it, if some writers of account in later times, influenced perhaps by the arguments advanced by Dionysius and by others, concerning the *internal*, have been backward to admit the *external* evidence for the Apocalypse.

This book was received, as of sacred authority, in the times of Dionysius, by Cyprian, and by the African Churches ; by the Presbyters and others of the Church of Rome, who corresponded with Cyprian ; by divers Latin authors whose history is abstracted by Lardner ; by the anonymous author of a work against the Novatians ; by the Novatians themselves ; by Commodian ; by Victorinus, who wrote a commentary upon it ; by the author of the poem against the Marcionites ; by Methodius, who also commented upon it ; by the Manichæans ; by the later Arnobius ; by the Donatists ; and by Laetantius.

All these evidences in favour of the Apocalypse are admitted by Michaelis, who expresses no doubt

* P. 484.

† See Lardner's Cred. Gosp. Hist. part ii. vol. ii. p. 777, &c.

concerning any of them, excepting the Manichæans, whose evidence, in another passage, he seems to allow*.

We now come to the testimony of EUSEBIUS, which may deserve a more particular attention. To this valuable collector of Ecclesiastical History; (which would otherwise have perished,) we are indebted for many important testimonies of ancient authors in favour of the Apocalypse, which have already been produced. And by him we have been informed of all the objections which were made to it, by Caius and Dionysius, which seem to have had a considerable influence upon the learned Christians of Eusebius's age, and to have occasioned some doubt among them, whether they should receive the Apocalypse into their catalogue of undoubted books of Holy Writ, or place it among those of less authority. Eusebius represents the matter as in debate, and not yet determined, at the time he wrote his Ecclesiastical History. He promises further information, when the matter shall be settled by the testimony of the ancients; but it does not appear that he ever gave it.

We may be enabled to form some notion of the nature of this debate concerning the Apocalypse, by attending to what Eusebius has delivered upon the subject. He has distributed into four classes all the books pretending to a place in the sacred canon of the New Testament†.

1. The Ομολογούμενοι, Αναμφιλεγχοί, books universally read, and admitted to be genuine.

2. Αντιλεγόμενοι, Όμως Γνωριμοί Τοις Πολλοις, books objected to by some, yet acknowledged by *the* many, by the greater part of the Church.

3. Νοθοι, spurious, or apocryphal books, whose authenticity, or whose divine inspiration, was denied by

* P. 521.

† H. E. lib. iii. c. 25.

the Church, but which might be usefully read, as containing pious thoughts, and no bad doctrine.

4. Books published by heretics, which no Father of the Church has deigned to support with his external evidence, and which have no support of internal evidence, being discordant from the apostolical writings, both as to matter and manner.

Eusebius places the Apocalypse in the first, and also in the third class; but as it cannot belong to both, so, in placing it in each of these classes, he adds, *ὡς φαίνεται*, "if it should so seem proper." It was to stand in one of these classes, when the question concerning its pretensions should be determined. Hence may be inferred, that the question was then so far settled in the mind of Eusebius, that it *must* belong either to the first or third class, and by no means to the second or fourth. It was not then esteemed, with the books of the fourth class, a forgery of the heretics; it was not the work of Cerinthus. From this silly notion of it, first started by the Alogi, it was now fairly delivered. The quotations of the early Fathers, as well as internal evidence arising from the book, which is contradictory to the tenets of Cerinthus, and affords support to no heresy, had saved it from this class.

Nor was it to be placed in the second class; with the Epistles of James, Jude, &c. books which a considerable part of the Christian world had not received, though they were generally acknowledged to be of divine authority. This determination, excluding the Apocalypse from the second class, seems to import, that the Apocalypse, until the times of Eusebius, was almost universally received by the Church. The doubts concerning it had arisen only in the minds of a few learned critics, who, from an examination of the style and other internal marks, were induced to contend that it was not the work of Saint John. If it should be determined to be John's

work, it was then to be referred to the same class with his Gospel and first Epistle. If it were found not to be written by that Apostle, it was yet allowed to be the work of some other pious apostolical John, and then, as it could not be placed in the first class, with the writings of the Apostles, it was to be consigned to the same class with the writings of apostolical men; with the Epistle of Barnabas, with Her- mas, and other books which the ancient Church considered as written by persons whose names they bear, and which were read by Christians; as we read the apocryphal books of the Old Testament, for the pious matter contained in them, but not considered as of divine authority.

It appears, then, that in the times of Eusebius, the Apocalypse had its place among the genuine, undoubted books of sacred Scripture. There he first places it; but as some learned or ingenious critics had produced arguments, which, if allowed by the Church, would degrade it from this exalted situation, he prepares for it likewise another place, in which it would stand, if these arguments should prevail. The place prepared for it shows that the attempt of its adversaries did not go so far as to denominate it a forgery, or an impious book, but the work of a pious and eminent Christian, if not of an Apostle*. Yet all the inquiries, set on foot by these doubters, seem not to have brought the matter to a conclusion. They who made objections to the style and manner of the Apocalypse, appear not to have succeeded in their attempt to degrade it, by the production of any external and historical proofs. Eusebius produces only a *conjecture*, "*perhaps* John the Presbyter was its author:" but what weight could be allowed to such a *conjecture*, unsupported by any historical evi-

* The attempt, in modern times, is to mark it as a forgery, "a spurious production, introduced probably into the world after the death of St. John," p. 487.; but how totally unsupported by *external evidence*!

dence, and not given to the world till above two hundred years after the Apocalypse was written? Eusebius, indeed, seems to lay little stress upon it, for he adds, immediately afterwards, "If it be not insisted upon to be the former John," that is, John the Apostle.

Upon the whole, we are not to be surprised that, in Eusebius' time, the claims of the Apocalypse to its situation in the sacred canon, should meet with some opposition. Two hundred years had now elapsed since it had been published to the world; many of the authentic documents which supported its authenticity, had probably perished in the Dioclesian persecution*; the prophecies which it contained were still dark, and apparently unfulfilled†; they had been abused by the Millenarians; the style and manner had been pointed out to be unlike that of St. John; the criticisms of Dionysius had influence with many; yet no one, however desirous, from these and other concurring causes, of invalidating the authority of the book, appears to have been able to produce any *external evidence*, which might suit the purpose.

It was received, after the times of Eusebius, by the Latin Churches, almost without exception. Jerome, the most learned and diligent inquirer of that century, pronounced positively in its favour; and was followed universally by the Fathers of the Western Churches: and from him we learn the grounds upon which he received the Apocalypse, which he assigns to be "the authority of the ancients‡," that is, *external evidence*; and he tells us at the same time, that he does not follow "the fashion of his

* See the devastation made at that time in the records of the Church, as described by Eusebius, H. E. lib. viii. cap. 2.

† Epiphanius mentions the Alogi, as rejecting the Apocalypse; among other reasons δια τα εν τη αποκαλυψει εαθως και σκοτεινως ηρημενα (Hær. 51) and he seems, in some measure, to admit the reasonableness of their excuse.

‡ Nequaquam hujus temporis consuetudinem, sed veterum auctoritatem sequentes. Hierom. Epist. ad Dardan. tom. ii.

"times," that fashion by which some of the Greek Churches were induced to reject the Apocalypse.

This fashion of the times seems to have consisted in a daring contempt of the testimonies of the ancient Church, and a ready acquiescence in those arguments which were confidently drawn from internal evidence. Yet, notwithstanding this fashion, which appears to have had considerable prevalence in the Greek Church, and perhaps to have influenced those eminent men, Cyril of Jerusalem, and John Chrysostom, (neither of whom appears to have quoted the Apocalypse,) many of great name in the Greek Church appear still to have received it; and, in the fourth century, it is supported by testimonies in this Church from Athanasius, Basil, Epiphanius, Gregory of Nyssa, and Gregory of Nazianzum*.

* Michaelis says, "Gregory of Nyssa places the Apocalypse among the apocryphal writings;" but he omits to tell us, that, *in the very same passage*, this Father quotes Rev. iii. 15. as the work "*of John the Evangelist.*" *Ημεσαι τε ευαγγελισαι Ιωαννης εν αποκρυφοις προς της τοιαυτης δι' αιγιματος λεγοντος**. If the Apocalypse were apocryphal in the opinion of Gregory, he could not attribute it to John the Evangelist; but he calls it apocryphal, because it was now accounted such by many of the Greek Church. There are books of the Old Testament which are called apocryphal by our Church; yet some of these have been deemed divinely inspired by our own writers. If such a writer should quote from such a book, for instance, from the Second Book of Esdras, and introduce his quotation after the manner of Gregory; "I have heard the prophet Ezra, in the Apocrypha, say," we should conclude that he esteemed the Second of Esdras as the work of Ezra the Scribe, and an inspired writer in the Old Testament, the work of a divine Prophet. Something of this kind has, I believe, happened in our own times.

The testimony of Gregory of Nazianzum has been accounted doubtful, and is considered as such by our author. The evidence which places this Father against the claims of the Apocalypse, is this: that it is not to be seen in his catalogue of canonical books. But, on the contrary, we collect from the representation of Andreas Cæsariensis, and of Arethas, in their respective commentaries on the Apocalypse, that Gregory received it; and Lardner has produced two passages from his works, in which it is clearly quoted as of Di-

* *In suam Ordinatio. t. ii. p. 144.*

Yet it will easily be conceded, that many of the Greek Church, for some centuries after Eusebius, and probably upon the authority of those who in his time determined from internal evidence that the Apocalypse was not to be referred to his first class of sacred books, rejected the Apocalypse*.

Of the Syrian Churches we have no satisfactory information, how early or to what extent they received the Apocalypse. In the fourth century, it appears by the testimony of Ephrem that it was received by them, and probably much sooner, since the translated works of Hippolytus, that renowned champion for the book, were much read, and in high request among those Christians who used the Syriac language†.

vine Authority‡. Surely the weight of evidence preponderates on this side: And I have some suspicion that the Apocalypse had a place originally in Gregory's Catalogue, but that it was erased from it by the zeal of some Greek Christians, who rejected the Apocalypse. In this Catalogue we read these words, describing St. John :

————— κηρυξ μεγας Ουρανοφοιητης,

which may be literally translated, "The great Herald, or Messenger, who "went to learn in heaven;" but where, or when, is it said, that the Evangelist St. John ascended to heaven, to be divinely instructed, and to be the Messenger and Herald of Divine information? No where but in the Apocalypse, where he is called thither by the heavenly voice, *αγαθα ωδε*, Rev. iv. 1. The zeal of a transcriber may have carried him to omit the passage, in which Nazianzene mentions the Apocalypse: but this expression remains as it was written, and seems to indicate that such a passage once existed, and that Gregory received the Apocalypse as the work of John the Evangelist.

* It has commonly been urged, as a testimony against the Apocalypse, that it was rejected by the Council of Laodicea, in 363. But Michaelis professes himself satisfied, that the Catalogue of Sacred Writings annexed to the canons of that Council, has been clearly shown to be a forgery, p. 489.

§ P. 479.

† See them in Lardner's *Cred. Gosp. Hist. art. Greg. Nazianz.*—*Ο ων, & αν, ο ερχομεν &, και ο παντοκρατωρ.* These words of Rev. i. 8. are quoted by Greg. Naz. as spoken of the Son. *Orat. xxxv. edit. Morelli, p. 575.*

‡ *Quatu* has peculiarly this sense:

Discendi causa adeo, frequento.

It is useless to pursue the history of the Apocalypse, through the dark ages of the Church. No external evidence is to be expected from such times. At length the light of the Reformation followed the reproduction of learning, and a free and critical inquiry was instituted into the testimony of the ancients, as well as into the internal evidence of the book. And what was the result? The Apocalypse is generally, and, I believe, almost universally received as canonical Scripture. Luther, and some of the first Reformers, had their doubts concerning it: but these soon subsided, being over-ruled by the more profound and accurate examination of other learned men. And although the Articles of the Lutheran Church are represented by Michaelis to leave the question open; yet he tells us at the same time, "that the greater part of the Lutheran Divines refer the Apocalypse, without doubt or scruple, to the class of canonical writings of the New Testament*."

THE CHURCH OF ENGLAND was blessed with the important privilege of settling her articles and her canon of Scripture at a later period; at a time when the testimonies of the ancients concerning the books of Scripture, were more accurately ascertained; when the first crude notions of the Reformers had been matured into safe opinions, by the progress of time and of truth†. But the Church of England had no hesitation to place the book of Apocalypse in her sacred canon; and, I doubt not, her sons will continue to supply her with irrefragable reasons for retaining it.

* P. 501.

† This is a remarkable instance of good coming out of evil. The advantage arose from the subjugated state in which this Church was holden, at the beginning of the Reformation, by the tyrannical hand of Henry the Eighth. This retarded the settlement of our ecclesiastical opinions, till they were more maturely considered, during thirty years of inquisitive research into every subject of this nature.

And here I close what I have been able to collect of the *external evidence* for the Apocalypse.

We have seen its rise, as of a pure fountain, from the sacred rock of the apostolical Church. We have traced it through the first century of its passage, flowing from one fair field to another, identified through them all, and every where the same. As it proceeded lower, we have seen attempts to obscure its sacred origin, to arrest or divert its course, to lose it in the sands of antiquity, or bury it in the rubbish of the dark ages. We have seen these attempts repeated in our own times, and by a dextrous adversary*. But it has at length arrived to us, such as it flowed forth at the beginning.

In short, so far as the question concerning the Apocalypse is to be determined by *external evidence*, we may indubitably pronounce that *the book is to be received as Divine Scripture, communicated to the Church by John the Apostle and Evangelist.*

* Καὶ ρ' ἰθεὺς ῥῆξαι σιχὰς ἀνδρῶν, πωρητίζων,

Ἡ δὲ πλεονὸς ομιλοῦσα καὶ τευχέ' αἰεὶ·

Ἀλλ' ἔδ' ὡς δυνατὸ ῥῆξαι, μάλα περ μενεαίνων.

Diad, O. 615.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extract of a letter from Moscow, Dec. 11, N. S. 1809.

"The Clergy in this place belonging to the Greek Church, are very numerous ; many of them are well behaved, and really learned men ; yet, they are by no means so liberal-minded towards other classes of Christians as might be expected from men of cultivated understandings. On the contrary, they are jealous to the utmost degree of every innovation in their religion, or any thing tending thereto, and make it their study to keep the people bound up in ignorance and superstition.

"The Nobility of Russia live in the midst of luxury and ungodliness : and the most of them, in regard to religion, are free-thinkers. The high degree to which infidelity has arisen among them, is indeed lamentable. The repute in which the language and manners of the French are held, together with the multitude of ungodly publications in that language, which are so much beloved by the nobility, have tended not a little to bring about this corruption in morals and disregard of religion. The education of their offspring too is in general wholly committed to French Governors and Governesses, most part of whom are the enemies of Christianity, and instead of impressing the minds of their pupils with a sense of the Divine Presence, or convincing them of their need of a Saviour, they teach them to make game of religion and its professors, yea, to condemn God, neglect their own souls, and seek happiness alone in the things of this world.

"The mercantile class of people in this city is large. They hold closely to the Greek Church, and follow the customs of their fathers, that is, in regard to religion, clothing, and manner of living. In general, they know how to read and write their own language, and are, in their own estimate, religious : but, of all the men I ever met with, they are most given to fraud in their dealings. Russians in general, however, are very prone to cheat and deceive.

"The lower classes of the people are mostly all in a state of slavery. They are ignorant, and superstitious ; and the priests and their masters study to hold them in their present lamentable condition. Infidelity among the rich, unjust dealing among the merchants, and drunkenness among the lower classes, are the sins that most abound among the Russians."

(*Report of the Religious Tract Society.*)

Report of the Directors to the London Missionary Society, at their sixteenth general meeting, on Thursday, May 10, 1810.

(Continued from page 44.)

MADRAS.

OUR dear brother Loveless has, during the past year, been so much

afflicted by sickness, that his public labours were for a considerable time interrupted. During this interval, our respected friend, Mr. Vos, had supplied his place with much acceptance; and, at the dates of Mr. Loveless' last letters, in October, he was perfectly restored, and had resumed all his engagements. While attentive to the duties of the important stations he occupies, as a preacher, and as master of the asylum, he laments that the commencement of the *Surat Mission*, for which he was originally destined, should have been so long delayed, through the circumstances which were fully detailed in our last Report; and he still recommends and encourages its being commenced by suitable Missionaries.

He was much cheered at the prospect of soon seeing the Brethren from the Cape of Good Hope, and assures us that on their arrival at Madras they would all be cordially received; and that there was no obstruction to the two Brethren proceeding to the Birman Empire. These intimations are highly gratifying, after the unworthy attempts that have been made, here and in India, to prejudice the Public against the Missionary cause.

His ministry in the chapel appeared to go on comfortably; and much liberality in the support of it began to be manifested among the hearers. One of them had presented him with 100 star-pagodas, (40!) for the necessary expenses, so that he had been enabled to replace to the Society's funds, what had been advanced therefrom for the chapel the last year.

The male school he had undertaken was in a prosperous state, and so well supported, that a proposition had been made to commence a *female school* on the same plan: the subscription was begun, and application has been made to Government, to render these establishments permanent. He says, that if the descendants of Europeans, by whose zeal these infant seminaries were principally raised, had "a Missionary minister entirely devoted to their spiritual instruction, many would probably prove ornaments to the church of Christ."

The death of the Rev. Dr. Kerr, of Madras, a truly Christian minister, and zealous friend of Missions, was announced in our last Report, and was justly considered as peculiarly afflictive; but it evidently appears that God had provided other faithful servants like-minded, who act on the same kind and liberal principles in the support of His cause, and in forwarding every plan for the diffusion of the light of divine truth among the Heathen.

Our aged Brother Vos, not finding himself comfortable at Vizagapatam, had, as he formerly proposed, returned to pass the remainder of his days and ministry among his countrymen at the Cape of Good Hope.

VIZAGAPATAM.

OUR Brother Des Granges, though deeply afflicted by the removal of his dear coadjutor, continued, with exemplary diligence, his labours of love, in teaching, preaching, and translating the Scriptures and small tracts into Telinga, assisted by Anandarayer, formerly a Bramin, who, with his pious wife, exhibited unequivocal proofs of the power of that glorious gospel, by which they had been brought out of Darkness into marvellous light. (See Appendix, No. III.)

Suitable steps had been taken to facilitate the journey of the Brethren Gordon and Lee, from Bengal to Vizagapatam, which we trust has been accomplished; and that this important Mission, reinforced by these long-expected Brethren, is now proceeding successfully, under the fostering care of the great Head of the church.

Our last letters from Mr. Des Granges are dated in August and September, 1809. He continues to exhibit the power and influence of the love of Christ on his heart, and appears to be animated by a true Missionary spirit.

Just as he was concluding these communications, he had learnt, to his great joy, of the arrival of his friends Gordon and Lee, with their families, in Bengal. Extracts from his correspondence will convey an idea of his situation and exertions. (See Appendix, No. IV.)

IN CEYLON.

THE Missionary Brethren, Palm, Errhardt, and Read, continue their laudable exertions in different places; but we are much concerned to state, that the Missionary cause does not prosper in the island. Pure and evangelical religion is hated and opposed by the nominal Christians. Many of the Malays and Cingalese, who had been baptized by the Dutch ministers when the island was in their possession, have relapsed into gross idolatry; and the blind attachment of the natives in general to their abominable idols, together with the difficulty of acquiring the Cingalese language, and the very *limited number* of Missionaries, all combine to hinder the progress of the gospel in this populous domain of the British Empire.

It is, however, some alleviation of our regret, that the desolate situation of the inhabitants, in a moral and religious point of view, seems to be generally felt; in consequence of which the presiding judge of that island has taken measures, we are informed, to obtain from home Christian teachers, for the instruction both of Europeans and of the natives. Some good men of high rank in military stations, with whom the Directors have had communication, are also strongly impressed with the feelings of compassion towards this destitute people, and are anxious to obtain suitable help. These good intentions it will be the duty and pleasure of the Directors to promote as far as may be in their power.

By a diary received from Mr. Errhardt, at Matura, which contains his proceedings from March, 1808, to the close of that year, it appears, that on the 4th of May, only about eight months after the period of his painful separation from Mr. Vos, his sphere of usefulness was again enlarged; and he was unexpectedly authorized, by a warrant from the governor, to perform all the duties of the ministerial office, in Matura, and its district. At Point de Galle also, which is near Matura, and where Mr. Vos was formerly stationed, until called from thence to Colombo, by Governor North, he was likewise encouraged to discharge the same duties. He appears to have entered on these labours in a spiritual frame of mind, and in the exercise of that Christian prudence which his circumstances required. The extracts from his diary in the Appendix, (see No. V.) will sufficiently express his situation, views, and avocations.

By a letter from Mr. W. Read, dated at Point de Galle, Feb. 14, 1809, we find that he preached to the English soldiers, and visited them when

confined to the hospital; and for the last two years had also exhorted in Dutch, on Lord's-day evenings, in the house of a friend. He meets the most serious of the people at the house of one of the Dutch elders once a-week. He continued to study the Cingalese language, in which he could read, write, and speak a little; and hoped by degrees to attain such maturity as to expound the Scriptures in that language. He kept a school for teaching Cingalese and Portuguese boys the English language, on which he engrafted religious instruction; and had got two approved catechisms translated into Dutch, Portuguese, and Cingalese, which he hopes to get printed at Columbo. He asks for a supply of Bibles, hymn-books, prayer-books, &c. for his school, all which will be sent him: and says he has no doubt but much good may be done by good Missionaries who could speak the Cingalese language, notwithstanding the deplorable darkness of that people, which, like Brother Errhardt, he describes and laments in the most affecting terms.

From Mr. Palm, who was situated at Tillipally, near Jaffnapatnam, we have received no later accounts than those published in the XXth Number of Transactions, dated Feb. 28, 1808. It is probable that his letters and journal are on their way; and also communications from Mr. Ringeltaube, (who was at Palamootta, in the Tinevelly district;) but none have yet reached us: it would appear, however, by the agent's account, that the latter is employing catechists to assist him in his labours.

CHINA.

EVERY account from our Missionary, Mr. Morrison, renews and heightens our satisfaction. By his indefatigable attention to the language, with the aid of able teachers, the principal difficulties are surmounted; and it appears that the period of his acquiring it completely, is by no means so distant as might have been expected.

His journals, to the close of the year 1808, have been received, and letters to April 17, 1809: from the former, some extracts appear in our XXIst Number of Transactions. Further interesting matter will be given in our future Numbers.

It has proved of great advantage to him, that he copied and carried out with him the Chinese translation of the gospels, &c. preserved in the British Museum; which he now finds, from his own increasing acquaintance with the language, and the opinion of his Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives.

Mr. Morrison has also obtained other unexpected helps in reference to the Scriptures; particularly an *Exposition of the Decalogue, in three volumes, in Chinese*, which a native, professing the Roman Catholic religion, furnished him with. It is but justice to notice the constant and grateful attention paid to Mr. Morrison by Yong Sam Tak, the Chinese native who assisted him when in London; and whose friendly services on many occasions, where a native only could serve him, have evinced his good disposition, and the favourable impression made upon his mind by Mr. Morrison's uprightness and benevolence.

The recent political disputes between the Chinese and our countrymen had occasionally interrupted his studies, and constrained him, with all the Europeans and Americans, repeatedly to remove from Canton to Macao, where he continued at the date of the last letters.

His talents, and assiduity in acquiring the language, have already

opened to him a prospect of such support, as will, in future, lessen the great but unavoidable expenses of this important Mission, and probably secure to him a permanent residence. He had providentially met with a respectable and pious English family at Macao, (Mr. Morton's,) who brought letters from Mr. Loveless ; and shortly afterwards, he entered into the conjugal relation with Miss M. whose brother, an interesting youth, received his first serious impressions from the conversation of our Missionary, Read, at Ceylon. He had afterwards been greatly assisted, when at Madras, by Mr. Loveless, and by reading the works of *Aleline* and *Doddridge*. He immediately attached himself to Mr. Morrison, and was very desirous to devote himself wholly to the Lord, and the study of the Chinese language, with a view to Missionary labours. We cherish a hope that this youth will prove a great help to him ; and at Mr. Morrison's recommendation, we have empowered him to receive Mr. Morton into the service of the Society, if his perseverance, piety, and suitableness, should be manifested as he advances in years and experience.

The following extracts will afford an interesting view of the state and progress of the great work in which our beloved Brother is engaged ; and of the unabating piety which supports and animates his mind, under a privation of the outward means and ordinances enjoyed in Christian society.

1808—"At the close of this year, I bless the Lord for his great goodness manifested towards me in ten thousand instances. I bless him for a large portion of health, for the light of his countenance, and for success in my studies. I have not to rejoice over any brought from the error of their ways, and from their dumb Idols, to serve the living and the true God ; yet I have to bless the Lord that he has granted me considerable success in the attainment of the language. I trust that the period of acquiring it thoroughly is by no means so distant as I once supposed it would be. In the grammar, dictionary, and Scriptures, and essays on the Christian religion, which are proposed, I see an extensive field of labour that may be cultivated with advantage on the confines of this empire ; and whilst that is effecting, the Lord may prepare the hearts of civil governors to open to us a great and effectual door.

"Should you not have written to me as to what extent you will accredit me in publishing the grammar and dictionary, or any part of the Scriptures, I hope you will be very particular in your next communications on that head ; and in contemplating the extent of their circulation, include the nations of Japan and Cochin-china. I hope considerable benefit will accrue to your future Missionaries from the grammar and dictionary, and from the collection of Chinese books which I have made at your expense.

"The grammar is prepared for the press, and the dictionary is daily filling up. The MS. of the New Testament is in part fit to be printed. All these, however, are deferred till I shall be more deeply versed in the language, that what shall be done may not be hasty and imperfect.

"The whole expense for the first year, including food, house-rent, books, tuition, domestics, and the expenses of removing to and from Canton, was upwards of 500*l*. The danger of incurring still greater expense, prevents any steps being taken at present towards printing. Indeed nothing can be done till I be instructed to what expense I may go.

"I have said above, that at present I have no prospect of entering the

empire ; and indeed, unless it were with great freedom, it is not desirable. The works I propose, and my personal assistance to your future Missionaries in the acquisition of the language, will be much better accomplished where I now am, or at Penang, than in China ; and are, moreover, likely to be, by the blessing of God, productive of much greater good than even a residence at Pekin. An aversion to all foreigners is a leading feature in the disposition of this people.

“ But we raise our eyes to Jehovah our Saviour ; we shall not be discouraged, but go forward. Nothing is too hard for God. Hath he spoken, and will he not do it ? O no ; all the ends of the earth shall remember, and turn to the Lord, and the kindreds of the nations bow before him ! Farewell !

Yours in the hope of eternal life through Jesus Christ
our Lord,

ROBERT MORRISON.”

NORTH AMERICA.

MR. PIDGEON appears to have been industrious in his evangelical labours at New Carlisle, and at Restigouche near the Bay of Chaleur, where his ministry has been well received, and seems to have been useful. He thought it, however, expedient to spend the last winter in Prince Edward's Island, where he arrived with his family in September. “ Here,” he says, “ I am diligently employed in preaching the glorious gospel of the blessed God ; and here I find an ample field for making known the savour of that name which is above every name. I expect to abide here during the winter, and should prefer remaining here altogether, should it meet the approbation of the Directors.” It is probable that he will return to his former station for the summer. He describes both places as greatly needing many more labourers, the people being very destitute of instruction, yet earnestly desirous of obtaining it.

Mr. Pidgeon informs us that Mr. Mitchell, formerly our Missionary, is settled at Amherst, where he is diligent in preaching the word of life ; and, he believes, also along the coasts of New-Brunswick and Nova-Scotia.

A supply of Bibles, Testaments, and other books, which were sent to Mr. Pidgeon, have been gladly received ; but many more are wanted in that destitute part of the world, and the Directors have lately ordered a new supply.

DEMARARA, TOBAGO, AND TRINIDAD.

THE information received in the course of the year from the different stations in the western world, continues to be encouraging. The Society has, indeed, to lament the removal by death of one of their warmest and most useful friends, Mr. Post, a gentleman of Le Rousevenir, in the colony of Demarara. Through his good offices, our first Missionary, Mr. Wray, was gladly received, and for a long time boarded in his house. Every possible facility was given to the instruction of his slaves, and those of the adjacent plantations ; and a commodious chapel built, chiefly at his expense, for their accommodation. It is impossible to express the obligations under which the cause of religion in the colony was laid, by his influence, contributions, and exertions. But, in the midst of his usefulness, and when his example was likely to prove of the greatest advantage, it pleased the Sovereign Disposer of life to take to

himself that excellent man : he rests from his labours, his works will follow him, and the Society will long cherish the memory of their generous benefactor, while they indulge a hope that the recollection of his pious zeal will stir up others, both at home and abroad, to emulate so worthy an example.

Mr. Post, desirous that the people might continue to enjoy the benefit of evangelical instruction after his decease, has generously secured to this Society the chapel which he erected, together with a dwelling-house for the minister, (not then finished,) a garden, and the sum of 100*l.* annually towards the minister's support, so long as the Society shall continue to provide a Missionary who preaches the doctrines of the reformed church ; but in case of their ceasing to do this, the provision made is to be transferred to a society in Scotland.

The last letters received from Mr. Wray, state that the cause of Christ continues to prosper, and that many persons, both old and young, are anxious to hear the word of life. His journals, (extracts from which appear in No. XXI of the *Missionary Transactions*,) contain many pleasing instances of the power of divine grace on the hearts of the negroes, both male and female ; the alteration also produced on their moral conduct is such as recommends the gospel of Christ. Mr. Wray, referring to the Christmas holidays, says, "What a great and glorious change has taken place among them since the last year ! Instead of following their vain amusements, numbers have turned to the Lord, sing his praises, and glorify his name. They now hate the things which they once loved, and delight in the things of Jesus, of which many of them never heard till lately. O thou blessed gospel, what hast thou done ! Thy glories have won the hearts of many. Thy simple truths have subdued the most stubborn sinner, enlightened the darkest mind, changed the lion into the lamb, the swearer into a man of prayer, the child of wrath into an heir of heaven, and the sons and daughters of Satan into the children of God." Mrs. Wray also is diligent in the instruction of the female slaves and their children. From 16 to 20 children attend almost every day to learn to read ; and generally in the evening a great many women. On the Lord's day, 50 children frequently attend. It is hoped that the preaching of the gospel will hereafter be more widely diffused in the colony, as some of the owners of estates seem disposed to permit the instruction of their slaves, having observed the good effect produced on those who have already been taught.

Mr. Adam, who accompanied Mr. Purkis to Demarara, not finding immediate employment as a Missionary there, and anxious to enter upon his work, left the colony in the month of August, 1809, and proceeded to the island of Trinidad, having a recommendation to some gentleman there. He has received a considerable degree of encouragement to preach the gospel to the white inhabitants and people of colour, By permission of the governor, he obtained leave to preach in the Freemason's Hall, in the town of Port of Spain, where three or four hundred persons have attended his ministry. Several persons, desirous of regular preaching, have subscribed about 500*l.* towards the erection of a chapel. The Directors do not consider this object, however desirable in itself, as that to which their Missionary should direct his principal attention, or to which the Society should contribute any considerable sum : they have grounds for believing, however, that by obtaining the countenance and support of persons of influence in the island, access will

be the more readily procured to the negro slaves, who are very numerous, and for whose spiritual instruction they have strongly recommended Mr. Adam by all means to use his utmost endeavours, considering all other objects as of inferior importance.

In Tobago, Mr. Elliot continues to preach to the slaves, permission being kindly granted by the owners of several estates, on some of which he collects about 40, on others 80 or 100 hearers. He does not speak in very sanguine terms of his success in the conversion of the negroes; yet there is reason to hope that his labours are not in vain. On one occasion, he says, "It was delightful to see with what eagerness these poor creatures heard the word of God; and more so to find that some of them understand what they hear, and practise what they know." At another place, where he preached to about 90 slaves, he says, "All seemed to receive instruction with thankfulness. The manager thinks that much good has been done among them, as far as it respects their morals, and speaks very highly of them indeed: this is the more encouraging, as they were formerly deemed a very bad gang." The Directors are peculiarly gratified by this remark; for they trust, that when the gentlemen of the West India Islands perceive that the slaves become more moral in their conduct, more docile in their temper, and more industrious in their business, in consequence of the evangelical instruction which they receive, they will afford every facility in their power to the efforts of Christian Missionaries, and also contribute to their support.

Mr. Elliot likewise preaches steadily once on the Lord's day, to the white and coloured inhabitants of the town of Scarborough, who assist in his maintenance, and thereby lessen the expenditure of the Society in behalf of this Mission. Concerning his hearers, he says, "There are two or three white persons, who appear to be concerned for their souls; and I rejoice to say that, instead of meeting with persecution, Mrs. Elliot and myself are treated with the greatest respect by the first persons, as well as by the poor, in the island. It has even been proposed to the council and assembly of Tobago, that a salary should be allowed me by the colony; and although my friends have failed in their kind efforts for this purpose, yet perhaps their wishes may eventually be accomplished."

MISSION TO THE JEWS.

THE Directors stated, in their last Report, that not conceiving themselves to be discharged from their duty by the withdrawal of their principal agent, they designed to persevere in their efforts with increased assiduity. They have therefore continued the lectures to the Jewish people who were disposed to attend at the chapel in Artillery-street. Their attention, however, to the lectures on the Lord's-day was so discouraging, that the Directors have lately been induced wholly to decline them. They have, however, resorted to another method, the effect of which has been more pleasing. They requested the assistance of many of the ministers of the gospel resident in and near London, by whom a course of lectures on appropriate subjects was carefully arranged, and which have been preached every Tuesday evening, from November last to the present month. These lectures, they are happy to say, have been very numerous attended, and apparently with much interest and improvement. The congregations have certainly consisted chiefly of professed Christians: but they have the satisfaction of knowing that some Jews also attended; with what effect, they are not able to determine; but by several

letters received from individuals of that nation, they perceive that a spirit of inquiry has in some degree been excited.

From past experience, and the most deliberate consideration of the subject, the Directors are still of opinion that the best, if not the only, means of promoting the conversion of this people, is by the preaching of the gospel, and the circulation of religious tracts.

The Directors have printed, and dispersed among the Jews, many thousand tracts, which they conceive were well adapted to engage their attention, additions to which will probably be made from some of the lectures which have been preached. The concluding part of Mr. Ewing's Essays for Jews is just received, and will be printed without delay.

SEMINARY.

THERE are now at the Missionary Seminary at Gosport seven young men, who are pursuing appropriate studies, with a view to the great work to which they are devoted, and who, it is hoped, will prove useful Missionaries of Jesus Christ. Those who left the Seminary about a year since, have, we trust, reached the several places of their destination; and the Directors feel much satisfaction in the prospect of their proving valuable labourers in the work of the Lord.

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WE have now presented to you, Christian brethren, with as much brevity as we could, the state of the several Missions in which we are engaged; and we have reported the various degrees of success with which it has pleased the Sovereign Ruler of the church to favour them. The whole, we trust, will afford occasion of thanksgiving to Him, who it is our highest ambition to serve and please; and who, we hope, will accept our feeble but sincere endeavours to promote his glory, and to extend his kingdom in the world.

We are bound to acknowledge, with gratitude, the liberality of those of our Brethren in the country, who, on receiving the intimation of the great excess of our expenditure last year beyond our annual income, immediately procured, in their congregations, contributions towards our funds, by which they have been materially benefited. Nor ought we to omit the honourable mention of a distinguished benefactor, the late Mr. Thomas Hawkes, who, after giving, for several successive years, a handsome donation to the Society, (concealing his name, except from the treasurer,) presented, a few days before his sudden death, the sum of *a thousand pounds*. In addition to this, he has bequeathed to our Institution *two thousand pounds* stock in the four per cents., which, by the liberality of his executors, has already been transferred to us. With this princely generosity did Mr. Hawkes communicate of that substance which he had acquired by the blessing of God on his affairs, and he has thereby exhibited to the Christian world an example of pious munificence, which it is hoped will be imitated by many of the affluent. Several other persons have also, by their legacies, devoted a portion of their wealth to this Institution, by which, though dead, they yet contribute to the cause of Christ, and the happiness of mankind. These instances of benevolence will not, we trust, tend to relax the exertions of our Brethren in town or country, but rather excite them to greater zeal and diligence; for as our Missions are multiplied, and many more labourers are called for, especially in South Africa and in the east, the Society will require, notwithstanding the utmost economy in the management of their

affairs, an augmented income, to meet the constantly growing expenditure. Could we prevail on every congregation connected with us, (where it is practicable,) to make an annual collection, as is the laudable custom of some, our operations would be proportionably extended, and the Directors might look forward to numerous Missions, which they have scarcely had the courage to contemplate.

The cause is the Lord's. He who suffered on the cross, that he might become the Saviour of the world, has strictly commanded his disciples to proclaim his great salvation to every human being. By the help of God, let us endeavour to do this. As yet we have done but little. We may say, to-day, as the venerable and victorious leader of Israel did when retiring from the world—"There remaineth yet very much land to be possessed." While, therefore, the great Disposer of life continues our active powers, and while he indulges us with the privilege of devoting a portion of our substance to him, let us proceed, with renewed vigour, in the delightful work: and let us stir up the rising generation to join us in it; that so, when those of us who had the happiness of commencing this Society shall cease from our labours, our posterity may continue the work, with superior wisdom, zeal, and success, till they behold "Satan falling as lightning from heaven;" till they exultingly shout—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

(To be continued.)

DOMESTIC.

Report of the Directors of the Northern Missionary Society.

It is with mingled sentiments of gratitude and humility before GOD, that the Board address the General Society upon the return of another anniversary. Some difficulties have arisen which have retarded the success of the mission; but still, under the good providence of God, our missionaries have maintained their station at Oneida.

The orders of the Society in regard to Anthony Adgaquid, and Abram the Indian, recommended by Mr. Jenkins, have been obeyed. The former, in Mr. Mairs' family, has been furnished with clothes to the amount of \$20; and from the report of his teacher, he appears worthy the particular attention of the Society. The latter has received presents, in a bible and blanket, to the amount of 5 dollars 12 1-2 cents. The board would suggest the propriety of continuing attention to this old Indian.

Two houses, one for the residence of the missionaries, and the other for the accommodation of teaching, have been erected or repaired by our missionaries; the expense of which amounted to \$187. 25. which the Board has ordered to be paid.

The constitution, as amended, together with the last annual report, names of officers, &c. was printed, and copies transmitted to the New-York and Hampshire Missionary Societies.

None of the occupants of the lands granted by the legislature have applied to the treasurer for leases; nor has the committee applied to the legislature for relief. Would it not be well either to renounce these lands altogether, or take some effectual measures for securing their income?

At the recommendation of Dr. Basset, immediately after the annual meeting of 1809, the committee of missions employed Mr. Andrew Vandenburg, as a school-master and catechist, at the salary of 250 dollars a year. In May last, he reported that he had not been very successful, he being obliged to be absent for some time, and when present, the necessities and perverseness of the Indians prevented a general attendance on his instructions: He, however, expressed a willingness to make further attempts or not, as the Board deemed most eligible, and they directed him to continue in the employment until the present meeting of the Society. He has, since that period, been more successful in obtaining pupils. We refer you to his journal, which, however, gives no account of the progress of his pupils, or of the method of instruction which he has adopted.

Mr. Jenkins has continued in the performance of his duties as preacher, catechist, and school-master, at Oneida and Squasselow. It appears from his journal, that he understands the meaning of almost every word in the language of the Indians, but is yet unacquainted with its inflections and government. He is preparing to preach in their vernacular tongue, which will save the expense, and avoid the unfaithfulness of such interpreters as can now be obtained, and we trust, will greatly promote his usefulness among his hearers.

Mr. Jenkins reports the following to be the state of the church among the Indians, viz.

Number of communicants,	24
Received last year,	5
Baptised, about	40

Agreeable to permission, Mr. Jenkins has preached to the people of Sullivan about once in six weeks. He has not yet received any contributions, but they have promised the Society 30 or 40 dollars for his services.

The people of Lenox and Smithfield, formerly the town of Sullivan, have petitioned for a part of our missionary's services, and have subscribed sixty dollars, and probably will contribute more. It comes strictly within the design of this Society to send missionaries to the frontier settlements; and the Board are of opinion, that a part of Mr. Jenkins' time may be profitably employed in the above mentioned places.

On the whole, prospects are gloomy; the designs of unprincipled whites, and some other difficulties, have prevented the success which was hoped. We would still, however, be found in the way of duty, and look to GOD for his presence and blessing.

JOHN M. BRADFORD, }
JOHN L. ZABRISKIE, } Committee.

Albany, 4th September, 1810.

Extract from the Minutes of the General Association of New Hampshire.

The following report on the state of religion was read and accepted.

The Committee appointed by the General Association of New Hampshire to draw up a report, relative to the state of religion within their bounds, and the bounds of their connexions, have comprised what they deemed necessary in the following statement.

Religious Intelligence

The portion of country, over which our churches are so extensive to admit of a detailed account of the local circumstances, by which they are severally distinguished. A few facts, both of a dark and luminous nature, is all that is accomplished.

From the information received by the Delegates, of the associations belonging to this body, it appears that a dark cloud hangs over various parts of our Zion. There are many congregations of precious souls, who, notwithstanding the benevolent exertions that have been made to supply their wants, are yet destitute of the ordinary means of salvation. There are many illiterate teachers, who, with much zeal, profess to lead others into the path of light, while they themselves do not carefully distinguish it from the way of darkness. There are also within the bounds of our Associations, many persons who are grossly inattentive to the Scriptures of truth, which alone are able to make us wise unto salvation; many who are chargeable with open profanation of the Lord's day; who, instead of employing it in the duties and exercises of religion, spend it in the pursuits of business, or in scenes of idleness and dissipation; many who openly disregard all the ordinances and institutions of religion. In a word, there are many, who depart from the faith once delivered to the saints, and eagerly embrace doctrines, and pursue practices, subversive of Christianity.

This dark, impending cloud, we cannot expect will be removed, till we pray with more fervency, and make greater exertions in the cause of truth. The Lord will come and bless us, when we suitably desire his gracious advent, and are prepared for his blessing. For this, he will be inquired of by the house of Israel.

But while so much darkness overspreads our churches, we congratulate the friends of Zion, that we have reason to be thankful for the special beams of grace, which God has shed upon some of our Churches, in the course of the last year. In Newport, Croydon, and some other places, a deep attention to Divine things has prevailed; and many souls have been hopefully converted to the truth. In other parts of the State, where no special revival has appeared, an increased regard to the public ordinances of religion has been observed; and hopes have been excited that God was about to arise, and build up his cause. Missionary labors have been performed in various parts of the State, with apparent success.

In our sister churches, the Redeemer's kingdom is advancing. In Middlebury College, and its vicinity; and in several other places in Vermont; and in the counties of Essex and Worcester in Massachusetts, the God of grace has, we humbly trust, bowed the hearts of many to the sceptre of Jesus.

In tracing the gracious footsteps of Providence from north to south, we are presented with the precious tokens of Divine love. In several parts of Connecticut, that favoured section of the Church, many have lately been gathered into the fold of the great Shepherd. In the middle and southern States, where the smiles of Heaven attend the Presbyterian connexion, we find much reason to bless God for the rich effusion of his grace in the recent conversion of sinners.

Thus, while we lament the degenerate state of our country, we have great cause to thank God for the display of his mercy. Though much

...ing brooded over the extensive region, which our
...byteries inhabit, yet the Sun of Righteousness has
...dispelled the gloom, and, upon many places, shines
...astre.

...medium of Missionaries, employed by various Societies,
...d that the barren wilderness begins to bud and blossom as

...whole, we find no reason to sink into discouragement, nor to
...our efforts. God rules over all; he holds every being and event
...mand; and will make all things conspire to overturn the kingdom
...Satan, and to usher in the universal reign of the Redeemer. Let us
...then gird up the loins of our minds, and watch unto prayer; for he is
...faithful who has promised. Let us fervently co-operate with the great
...Head of the Church in accomplishing his glorious purposes. Let us be
...steadfast and unmoveable, always abounding in the work of the Lord,
...knowing that our labour shall not be in vain in the Lord. (*Panoplist.*)



Preaching in the Hospital and Alms-House, in this City.

THE Alms-House, in this city, contains from ten to twelve hundred
souls, and the Hospital about two hundred persons, who are continually
changing. The spiritual interests of both these places have too long
been lamentably neglected. We rejoice that the Gospel is now regular-
ly preached to the poor in these melancholy abodes, and fervently pray
that it may be blessed to the salvation of multitudes among them. The
following is the plan which has been matured, and has thus far met
with the wished for encouragement.

New-York, November 19, 1810.

We, the subscribers, being desirous of extending the blessings of a
preached Gospel to the poor, in the Hospital and Alms-House, in the
city of New-York, do hereby agree to pay annually, on the first day of
January, the sums annexed to our names respectively, towards the at-
tainment of that object, reserving to ourselves the liberty of withdraw-
ing our subscriptions at our pleasure, and agreeing that if they be not
withdrawn before the last day of December, they shall remain obligato-
ry for the year following. We agree that the Rev. *Exra Stiles Ely* shall
be employed from the date hereof, as a stated preacher to the Hospital
and Alms-House, in consequence of this subscription, and that the mo-
nies subscribed shall be payable to his order. In the event of his death or
resignation, a successor shall be appointed by the subscribers, assembled
by public notice, until a different arrangement shall be made by the
subscribers so assembled. The surplus, if any shall be subscribed and
paid above the sum of fifteen hundred dollars, shall be paid over to
the New-York Bible Society; for the ascertaining of which, the preach-
er, for the time being, shall make an annual report to the Clergy sub-
scribing this agreement, of all subscription monies received by
him."

We cannot but hope that the time is not far distant when the State-
Prison, Bridewell, and the Debtors' Jail, in this city, will be also blessed
with the glad tidings of great joy.

THE
CHRISTIAN'S MAGAZINE;
ON A NEW PLAN.

No. III.]

MARCH, 1844.

[Vol. IV.

A Sketch of the Character, and an Account of the last Illness, of the late REV. JOHN COWPER, A. M. Fellow of Bennet College, Cambridge, who finished his course with joy, 20th March, 1770. Written by his brother, the late William Cowper, Esq. of the Inner Temple, author of "The Task," &c. Faithfully transcribed from his original Manuscript, by John Newton, Rector of St. Mary Woolnoth, and St. Mary Woolchurch.

THE Editor's motives, which induce him to publish the following narrative, are chiefly two.

1. That so striking a display of the power and mercy of God, may be more generally known, to the praise and glory of his grace, and the instruction and comfort of his people.
2. The boasted spirit of refinement, the stress laid upon unassisted human reason, and the consequent scepticism to which they lead, and which so strongly mark the character of the present times, are not now confined merely to the dupes of infidelity; but many persons are under their influence, who would be much offended if we charged them with having renounced christianity. While no theory is admitted in natural history, which is not confirmed by actual and positive experiment, religion is the only thing to which a trial by this

test is refused. The very name of vital experimental religion excites contempt and scorn, and provokes resentment. The doctrines of regeneration by the powerful operation of the holy spirit, and the necessity of his continual agency and influence to advance the holiness and comforts of those, in whose hearts he has already begun a work of grace, are not only exploded and contradicted by many who profess a regard for the Bible, and by some who have subscribed to the articles and liturgy of our established church*, but they who avow an attachment to them, are upon that account, and that account alone, considered as hypocrites or visionaries, knaves or fools.

The Editor fears, that many unstable persons are misled and perverted by the fine words and fair speeches of those who lie in wait to deceive. But he likewise hopes, that by the blessing of God, a candid perusal of what is here published, respecting the character, sentiments, and happy death of the late Reverend John Cowper, may convince them, some of them at least, of their mistake, and break the snare in which they have been entangled.

AS soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious, that from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subse-

* The Church of England, to which Mr. Newton belonged.

quent dealings with him, so far as I was enabled, took care to show that I had received, not merely a set of notions, but a real impression of the truths of the Gospel.

At first I found him ready enough to talk with me upon these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile the difference of our sentiments, by supposing that, at the bottom, we were both of a mind, and meant the same thing.

He was a man of a most candid and ingenuous spirit; his temper remarkably sweet, and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable.—There was nothing vicious in any part of his practice; but being of a studious thoughtful turn, he placed his chief delight in the acquisition of learning; and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned, however, as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness, which is generally contracted by men devoted to such pursuits.

Thus we spent about two years, conversing as occasion offered, and we generally visited each other once or twice a week, as long as I continued at Huntingdon, upon the leading truths of the Gospel. By

this time, however; he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterward, was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us.—

When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to any thing he heard or saw. This, through the goodness of his natural temper, he was enabled to carry so far, that though some things unavoidably happened, which we feared would give him offence, he never took any; for it was not possible to offer him the pulpit, nor when Mr. N—— was with us once at the time of family prayer, could we ask my brother to officiate, though being himself a minister, and one of our own family for the time, the office seemed naturally to fall into his hands.

In September, 1769, I learned by letters from Cambridge, that he was dangerously ill. I set out for that place the day after I received them, and found him as ill as I expected. He had taken cold on his return from a journey into Wales, and, lest he should be laid up at a distance from home, had pushed forward as fast as he could from Bath with a fever upon him. Soon after his arrival at Cambridge he discharged, unknown to himself, such a prodigious quantity of blood, that the physician ascribed it only to the strength of his constitution that he was still alive; and assured me, that if the discharge should be repeated, he must in-

evitably die upon the spot. In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewed with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity, would often force themselves upon his mind ; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again.

As it pleased God that he had no relapse, he presently began to recover strength, and in ten days time I left him so far restored, that he could ride many miles without fatigue, and had every symptom of returning health. It is probable, however, that though his recovery seemed perfect, this illness was the means which God had appointed to bring down his strength in the midst of his journey, and to hasten on the malady which proved his last.

On the 16th of February, 1770, I was again summoned to attend him, by letters which represented him as so ill, that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of an imposthume in his liver. He was however cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with hopes that he should be well again. My situation at this time, was truly distressful. I learned from the physician, that, in this instance as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse ; and

the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success : still he seemed as careless and unconcerned as ever ; yet, I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself, he received what I said with affection, would press my hand, and look kindly at me, and seemed to love me the better for it.

On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated ; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me, as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, " You have many friends, who love you, and are willing to do all they can to serve you ; and so perhaps have others in the like circumstances ; but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him." He replied, " That is true, and I hope God will have mercy upon me." His love for me from this time became very remarkable ; there was a tenderness in it more than was merely natural ; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

At night, when he was quite worn out with the fatigue of labouring for breath, and could get no rest,

his asthma still continuing, he turned to me, and said, with a melancholy air, "Brother, I seem to be marked out for misery; you know some people are so." That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, and as if I had authority given me to say it, "But that is not your case: you are marked out for mercy."

Through the whole of this most painful dispensation, he was blest with a degree of patience and resignation to the will of God, not always seen in the behaviour of established Christians under sufferings so great as his. I never heard a murmuring word escape him; on the contrary he would often say, when his pains were most acute, "I only wish it may please God to enable me to suffer without complaining; I have no right to complain." Once he said with a loud voice, "Let thy rod and thy staff support and comfort me: and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle." One evening, when I had been expressing my hope that the Lord would show him mercy, he replied; "I hope he will; I am sure I pretend to nothing." Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember. I thought I could discern, in these expressions, the glimpses of approaching day, and have no doubt at present but that the Spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of Gospel grace which he was soon after pleased to afford him*.

On Saturday the 10th of March, about three in the afternoon, he suddenly burst into tears, and said with

* There is a beautiful illustration of this sudden and happy change, in Mr. Cowper's poem entitled *Hope*, vol. i. page 177, 178. edition 7.

"As when a felon whom his country's laws," &c.

a loud cry, "Oh, forsake me not!" I went to his bed-side, when he grasped my hand, and presently by his eyes and countenance I found that he was in prayer. Then turning to me he said, "Oh, brother, I am full of what I could say to you." The nurse asked him if he would have any hartshorn or lavender. He replied, "None of these things will serve my purpose." I said, "But I know what would, my dear, don't I?" He answered, "You do, brother."

Having continued some time silent, he said, "Behold, I create new heavens and a new earth"—then after a pause "Aye, and he is able to do it too."

I left him for about an hour, fearing lest he should fatigue himself with talking, and because my surprise and joy were so great, that I could hardly bear them. When I returned, he threw his arms about my neck, and leaning his head against mine, he said: "Brother, if I live, you and I shall be more like one another than we have been. But whether I live or live not, all is well, and will be so; I know it will; I have felt that which I never felt before, and am sure that God has visited me with this sickness to teach me what I was too proud to learn in health. I never had satisfaction till now. The doctrines I had been used to, referred me to MYSELF for the foundation of my hopes, and there I could find nothing to rest upon. The sheet anchor of the soul was wanting. I thought you wrong, yet wished to believe as you did. I found myself unable to believe, yet always thought that I should one day be brought to do so. You suffered more than I have done before you believed these truths; but our sufferings, though different in their kind and measure, were directed to the same end. I hope he has taught me that, which he teaches none but his own. I hope so. These things were foolishness to me once, but now I have a firm foundation, and am satisfied."

In the evening, when I went to bid him good night, he looked steadfastly in my face, and, with great solemnity in his air and manner, taking me by the hand, resumed the discourse in these very words, "As empty, and yet full; as having nothing, and yet possessing all things—I see the rock upon which I once split, and I see the rock of my salvation. I have peace in myself, and if I live, I hope it will be, that I may be made a messenger of peace to others. I have learned *that* in a moment, which I could not have learned by reading many books for many years. I have often studied these points, and studied them with great attention, but was blinded by prejudice; and unless he, who alone is worthy to unloose the seals, had opened the book to me, I had been blinded still. Now they appear so plain, that though I am convinced no comment could ever have made me understand them, I wonder I did not see them before. Yet great as my doubts and difficulties were, they have only served to pave the way, and being solved, they make it plainer. The light I have received comes late, but it is a comfort to me that I never made the Gospel-truths a subject of ridicule. Though I dissented from the persuasion and the ways of God's people, I ever thought them respectable, and therefore not proper to be made a jest of. The evil I suffer is the consequence of my descent from the corrupt original stock, and of my own personal transgressions; the good I enjoy comes to me as the overflowing of his bounty; but the crown of all his mercies is this, that he has given me a Saviour, and not only the Saviour of mankind, brother, but *my* Saviour."

"I should delight to see to the people at Olney, but am not worthy to appear amongst them." He wept at speaking these words, and repeated them with emphasis, "I should rejoice in an hour's conversation with Mr. N——, and, if I live, shall have

much discourse with him upon these subjects, but am so weak in body, that at present I could not bear it."

At the same time he gave me to understand, that he had been five years inquiring after the truth, that is, from the time of my first visit to him after I left St. Alban's, and that, from the very day of his ordination, which was ten years ago, he had been dissatisfied with his own views of the Gospel, and sensible of their defect and obscurity; that he had always had a sense of the importance of the ministerial charge, and had used to consider himself accountable for his doctrine no less than his practice; that he could appeal to the Lord for his sincerity in all that time, and had never wilfully erred, but always been desirous of coming to the knowledge of the truth. He added, that the moment when he sent forth that cry*, was the moment when light was darted into his soul; that he had thought much about these things in the course of his illness, but never till that instant was able to understand them.

It was remarkable, that, from the very instant, when he was first enlightened, he was also wonderfully strengthened in body, so that from the 10th to the 14th of March we all entertained hopes of his recovery. He was himself very sanguine in his expectations of it, but frequently said, that his desire of recovery extended no further than his hope of usefulness; adding, "Unless I may live to be an instrument of good to others, it were better for me to die now."

As his assurance was clear and unshaken, so he was very sensible of the goodness of the Lord to him in that respect. On the day when his eyes were opened, he turned to me, and in a low voice said; "What a mercy it is to a man in my condi-

* On the 10th of March, *vide supra*.

tion to *know* his acceptance ; I am completely satisfied of mine." On another occasion, speaking to the same purpose, he said ; " This bed would be a bed of misery, and it is so—but it is likewise a bed of joy and a bed of discipline. Was I to die this night, I know I should be happy. This assurance I hope is quite consistent with the word of God.—It is built upon a sense of my own utter insufficiency and the all-sufficiency of Christ. At the same time, he said ; " Brother, I have been building my glory upon a sandy foundation ; I have laboured night and day to perfect myself in things of no profit ; I have sacrificed my health to these pursuits, and am now suffering the consequence of my mispent labour. But how contemptible do the writers I once highly valued now appear to me. " Yea, doubtless, I count all things loss and dung for the excellency of the knowledge of Christ Jesus my Lord." I must now go to a new school. I have many things to learn. I succeeded in my former pursuits. I wanted to be highly applauded ; and I was so. I was flattered up to the height of my wishes : now, I must learn a new lesson."

On the evening of the 13th he said, " What comfort have I in this bed, miserable as I seem to be. Brother, I love to look at you. I see now, who was right, and who was mistaken. But it seems wonderful, that such a dispensation should be necessary to enforce what seems so very plain. I wish myself at Olney ; you have a good river there, better than all the rivers of Damascus. What a scene is passing before me ! Ideas upon these subjects crowd upon me faster than I can give them utterance. How plain do many texts appear, to which, after consulting all the commentators, I could hardly affix a meaning ; and now I have their true meaning without any comment at all. There is but one key to the New Testament ; there is but one interpreter. I.

cannot describe to you, nor shall ever be able to describe, what I felt in the moment when it was given to me. May I make a good use of it! How I shudder when I think of the danger I have just escaped! I had made up my mind upon these subjects, and was determined to hazard all upon the justness of my own opinions."

Speaking of his illness, he said, he had been followed night and day from the very beginning of it with this text: *I shall not die, but live and declare the works of the Lord.* This notice was fulfilled to him, though not in such a sense as my desires of his recovery prompted me to put upon it. His remarkable amendment soon appeared to be no more than a present supply of strength and spirits, that he might be able to speak of the better life which God had given him, which was no sooner done than he relapsed as suddenly as he had revived. About this time he formed a purpose of receiving the sacrament, induced to it principally by a desire of setting his seal to the truth, in presence of those who were strangers to the change which had taken place in his sentiments. It must have been administered to him by the master of the college, to whom he designed to have made this short declaration. "If I die, I die in the belief of the doctrines of the reformation, and of the Church of England, as it was at the time of the reformation." But his strength declining apace, and his pains becoming more severe, he could never find a proper opportunity of doing it. His experience was rather peace than joy, if a distinction may be made between joy and that heartfelt peace which he often spoke of in the most comfortable terms; and which he expressed by a heavenly smile upon his countenance under the bitterest bodily distress. His words upon this subject once were these—"How wonderful is it, that God should look upon man, especially that he should look upon *me*? Yet he sees

me, and takes notice of all that I suffer. I see him too; he is present before me, and I hear him say, *Come unto me all ye that are weary and heavy laden, and I will give you rest.*" Matt. xi. 28. On the 14th, in the afternoon, I perceived that the strength and spirits, which had been afforded him, were suddenly withdrawn, so that by the next day his mind became weak, and his speech roving and faltering. But still, at intervals, he was enabled to speak of divine things with great force and clearness. On the evening of the 15th he said, "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. That text has been sadly misunderstood, by me, as well as by others. Where is that just person to be found? Alas! what must have become of me, if I had died this day se'nnight? What would I have had to plead? My own righteousness! *That* should have been of great service to me, to be sure. Well, whither next? Why, to the mountains to fall upon us, and to the hills to cover us. I am not duly thankful for the mercy I have received. Perhaps I may ascribe some part of my insensibility to my great weakness of body. I hope at least, that if I was better in health, it would be better with me in these respects also."

The next day, perceiving that his understanding began to suffer by the extreme weakness of his body, he said; "I have been vain of my understanding and of my acquirements in this place; and now God has made me little better than an idiot, as much as to say, now be proud if you can. Well, while I have any senses left, my thoughts will be poured out in the praise of God. I have an interest in Christ, in his blood and sufferings, and my sins are forgiven me. Have I not cause to praise him? When my understanding fails me quite, as I think it will soon, then he will pity my weakness."

Though the Lord intended that his warfare should be short, yet a warfare he was to have, and to be exposed to a measure of conflict with his own corruptions. His pain being extreme, his powers of recollection much impaired, and the Comforter withholding for a season his sensible support, he was betrayed into a fretfulness and impatience of spirit which had never been permitted to show itself before. This appearance alarmed me, and having an opportunity afforded me by every body's absence, I said to him, "You was happier last Saturday than you are to-day. Are you entirely destitute of the consolations you then spoke of? and do you not sometimes feel comfort flowing into your heart from a sense of your acceptance with God?" He replied, "Sometimes I do, but sometimes I am left to desperation." The same day in the evening he said. "Brother, I believe you are often uneasy, lest what lately past should come to nothing." I replied by asking him, whether, when he found his patience and his temper fail, he endeavoured to pray for power against his corruptions? He answered "Yes, a thousand times in a day. But I see myself odiously vile and wicked. If I die in this illness, I beg you will place no other inscription over me than such as may just mention my name and the parish where I was minister; for that I ever had a being, and what sort of a being I had, cannot be too soon forgot. I was just beginning to be a deist, and had long desired to be so; and I will own to you what I never confessed before, that my function and the duties of it were a weariness to me which I could not bear. Yet, wretched creature and beast as I was, I was esteemed religious, though I lived without God in the world." About this time I reminded him of the account of Janeway's, which he once read at my desire. He said he had laughed at it in his own mind, and accounted it mere madness and folly. "Yet base as I am," said he, "I have no doubt now but God has accepted me also, and forgiven me all my sins."

I then asked him what he thought of my narrative ? He replied “ I thought it strange, and ascribed much of it to the state in which you had been. When I came to visit you in London, and found you in that deep distress, I would have given the universe to have administered some comfort to you. You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to alleviate them as a judgment upon myself. When Mr. M. came, he succeeded in a moment. This surprised me ; but it does not surprise me now. He had the key to your heart, which I had not. That which filled me with disgust against my office as a minister, was, the same ill success which attended me in my own parish. There I endeavoured to soothe the afflicted, and to reform the unruly by warning and reproof ; but all that I could say in either case, was spoken to the wind, and attended with no effect.”

There is that in the nature of salvation by grace, when it is truly and experimentally known, which prompts every person to think himself the most extraordinary instance of its power. Accordingly, my brother insisted upon the precedence in this respect, and, upon comparing his case with mine, would by no means allow my deliverance to have been so wonderful as his own. He observed that, “ from the beginning, both his manner of life and his connexions had been such as had a natural tendency to blind his eyes, and to confirm and rivet his prejudices against the truth. Blameless in his outward conduct, and having no open immorality to charge himself with, his acquaintance had been with men of the same stamp, who trusted in themselves that they were righteous, and despised the doctrines of the cross. Such were all who from his earliest days he had been used to propose to himself as patterns for his imitation.

Not to go further back, such was the clergyman under whom he received the first rudiments of his education ; such was the school-master, under whom he was prepared for the university ; and such were all the most admired characters there, with whom he was most ambitious of being connected. He lamented the dark and Christless condition of the place, where learning and morality were all in all, and where if a man was possessed of these qualifications, he neither doubted himself, nor did any body else question the safety of his state. He concluded therefore, that to show the fallacy of such appearances, and to root out the prejudices which long familiarity with them had fastened upon his mind, required a more than ordinary exertion of divine power, and that the grace of God was more clearly manifested in such a work, than in the conversion of one like me, who had no outside righteousness to boast of, and who, if I was ignorant of the truth, was not however so desperately prejudiced against it."

His thoughts, I suppose, had been led to this subject, when one afternoon, while I was writing by the fire side, he thus addressed himself to the nurse, who sat at his bolster. "Nurse, I have lived three and thirty years, and I will tell you how I have spent them. When I was a boy, they taught me Latin ; and because I was the son of a gentleman, they taught me Greek. These I learned under a sort of private tutor ; at the age of fourteen, or thereabouts, they sent me to a public school, where I learned more Latin and Greek, and, last of all, to this place, where I have been learning more Latin and Greek still. Now has not this been a blessed life, and much to the glory of God ?" then directing his speech to me, he said ; "Brother, I was going to say I was born in such a year ; but I correct myself : I would rather say, in such a year I came into the world. You know when I was born."

As long as he expected to recover, the souls committed to his care were much upon his mind. One day, when none was present but myself, he prayed thus : “ O Lord, Thou art good ; goodnes is thy very essence, and thou art the fountain of wisdom. I am a poor worm, weak and foolish as a child. Thou hast intrusted many souls unto me ; and I have not been able to teach them, because I knew thee not myself. Grant me ability, O Lord, for I can do nothing without thee, and give me grace to be faithful.”

In a time of severe and continual pain, he smiled in my face, and said—“ Brother, I am as happy as a king.” And the day before he died, when I asked him what sort of a night he had had, he replied, “ a sad night, not a wink of sleep.” I said, “ Perhaps though, your mind has been composed, and you have been enabled to pray.” “ Yes,” said he, “ I have endeavoured to spend the hours in the thoughts of God and prayer ; I have been much comforted, and all the comfort I got came to me in this way.”

The next morning I was called up to be witness of his last moments. I found him in a deep sleep, lying perfectly still, and seemingly free from pain. I staid with him till they pressed me to quit the room, and in about five minutes after I had left him he died ; sooner indeed than I expected, though for some days there had been no hopes of his recovery. His death at that time was rather extraordinary ; at least I thought it so ; for when I took leave of him the night before, he did not seem worse or weaker than he had been, and, for aught that appeared, might have lasted many days ; but the Lord, in whose sight the death of his saints is precious, cut short his sufferings, and gave him a speedy and peaceful departure.

He died at seven in the morning, on the 20th of *March, 1770.*

FOR THE CHRISTIAN'S MAGAZINE.

A brief Inquiry into the lawfulness of marrying a deceased wife's sister.

(Concluded from p. 86.)

LET us proceed to the 2d Question. "Is the marriage of a deceased wife's sister really forbidden by the law of which I have just proved the universality and perpetuity?"

The general principle of interpretation is thus laid down in the law itself. "None of you shall approach to any that is *near of kin to him*, to uncover their nakedness." Lev. xviii. 6. The rule, then, by which we are to apply all the specifications of this law, is the *degree of kindred*. Accordingly, the prohibitions are not punctually reciprocated; but the prohibition of a certain degree to one sex, is, of course, a prohibition to the other sex also. If, as in verse 8, a man may not marry his father's wife, it follows directly, that a woman may not marry her mother's husband; the degree of kindred being the same. With this rule of interpretation we go to verse 16, where is the following statute: "Thou shalt not uncover the nakedness of thy *brother's wife*; it is thy *brother's nakedness*." As the law is treating not of *adultery*, but of *incest*, it must mean not the wife of a living, but of a deceased, brother. The prohibition, therefore, is, that a woman shall not marry her brother-in-law: in other words, that *two brothers shall not marry the same woman*. Now, as the prohibition relates to the *degree of kindred*; and as the sister of a deceased wife stands in the very same relation with the brother of a deceased husband, the law is express and full, that *two sisters shall not marry the same man*. Therefore, whoever marries his deceased wife's sister is, by the clear and unequivocal sentence of God's law, guilty of *incest*. There is no evading this construction but by distinctions which would destroy the law altogether.

I venture a step further, and say, that the marriage of a wife's sister is, in the eye of God, the very same with the marriage of one's own sister. When a man marries a woman, "they are no more twain," says God, "but ONE flesh." How? Not literally: for their *persons* are as distinct as ever. Not with respect to their blood-relations: they were that before their marriage. But yet by their marriage they are made *one* flesh. The flesh of the husband and wife being thus identified, they stand in the same relation to each other's sisters and brothers as to their own; i. e. as to the lawfulness of connubial intercourse. So that it is quite as agreeable to the divine law for a man to marry his own sister, as to marry a sister of his wife. To me this is clear; but if it should be deemed a refinement, I beg to be understood as resting my argument upon the construction of the law itself given above.

Against this construction, I have met with no plausible objections but two.

The first is founded upon a statute in Deut. xxv. 5. viz. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her *husband's brother shall—take her to him to wife.*" The inference is, that "if it was lawful, in this case, for a man to marry his brother's wife, it is equally lawful for a woman to marry her sister's husband." One cannot but wonder that such a sophism should ever be mistaken for an argument.

As this statute in Deuteronomy interferes, to a certain extent, with the statute on the same subject in Leviticus, it can be viewed only as a *particular exception to a general rule.* The rule itself, instead of being invalidated, is confirmed, by the exception; and must take its course in all cases not expressly excepted. It belongs to the nature of exceptions to be construed *strictly*, or else they might be made to

overthrow the general rule itself. The principle of interpretation which proves, as shown above, that marriage with a wife's sister is incestuous, has no place in the construction of this special provision for the marrying a brother's wife; because, the law-giver is not here marking out the *gradations of kindred* within which marriage is unlawful; he had done that already, in a *general* law of which he is pleased to suspend the operation in a given case. Therefore, the principle of interpretation furnished by the forbidden *degree* of kindred, is applicable to the general law only, and not at all to the exception. The exception does not involve the *general principle* of the law, or else it would not be an *exception*, but a *repeal*, or a contradiction. The only principle of the exception is in the specified case, viz. a *brother marrying his childless brother's widow*: whatever inference is justly drawn from it, must be within its terms; that is, must not extend beyond the marriage of a *brother's widow without children*; the moment you go further, you violate the *principle* of the exception, and stretch it beyond the will of the law-giver—you interpret falsely. According to the exception as it stands, no Israelite might lawfully marry his brother's widow, but in one case; viz. the lack of issue. Had his brother left a child, the general law of marriage would have rendered the espousal of his widow incestuous: for the same reason, the marriage of a deceased wife's sister would have been incestuous. If, in the Christian dispensation, any thing can be drawn from the exception under review, it is not merely the *permission*, but the *obligation*, to marry a brother's widow when he leaves no children. For, certainly, if the lawfulness of marrying a wife's sister can be made out by *inference* from the command, in a certain case, to marry a brother's widow, the *express letter* of that command must bind the conscience. I do not imagine that the most strenu-

ous abettors of the first, would altogether relish the second. At least, I never heard of a man who thought it his duty to raise a family to his *brother*, by marrying the *widow*. His object is, to raise a family to *himself*, by the wife's *sister*; that is, he pleads an exception to a general law, as warranting a measure which the exception does not contain, and for a purpose which completely frustrates the design of the exception itself! The result, if we advance one step further, is—that in order to justify the marriage of a deceased wife's sister, men reason in a way which equally justifies the unlimited marriage of a deceased brother's wife; and thus, converting an *exception* to a divine law, into a complete destruction of the *principle* of the law itself, and of all its applications, they charge absurdity upon infinite wisdom, and injustice upon infinite righteousness: for they find two contradictory statutes of *co-existing obligation* in the law of God—the one forbidding, under the penalty of his curse, and the other enjoining, by his own authority, the very self-same act!!

A word more on this head. The reason assigned in the statute, *requiring* the marriage of a childless brother's widow, is expressly this, “that his *name be not put out of Israel*.” The exception, therefore, created by this statute, is a municipal regulation, having respect to the children of Israel in their political capacity. Their commonwealth has ceased; the *reason* of the exception, and of course, the *exception itself*, ceased with it. The general law of marriage, therefore, without any exception, is now in force. It is surely a grievous error, and a desperate venture, to bottom a breach of God's permanent law upon a temporary exception which has now no existence.

The *second* objection to the doctrine of this inquiry, is taken from a precept in the law of marriage itself. “Neither,” says the lawgiver, “shalt thou take a *wife to her sister*, to vex her, *beside* the other, in her

life-time." Lev. xviii. 18. From which it is inferred, that if she be *dead*, it is lawful to marry her sister. 'For why,' say the objectors, 'lay any stress upon the circumstance of her being *alive*? Why say, "in her *life* time," if, after her *death*, the marriage of her sister is unlawful?'

It is amazing, that any Christian, not to say Christian divine, can permit himself to talk so wildly. Follow up this mode of arguing, and see whither it will conduct you. According to the objection, it is only a woman's *sister* whom a man may not marry during the life of his wife. "Then I infer," cries another, "that I may marry any *other* woman!" This would make the law a direct permission of polygamy, and that, in defiance of its very letter! "Beside the other," excludes an additional wife, whether she be literally a 'sister,' or not. For, let a man marry whom he will, if he be married already, he takes a wife "beside the other." The phraseology is remarkable in another view: It evidently supposes that a man has but *one* wife, as he is forbidden to marry *her* sister. Not "others"—not "wives to *their* sisters;" but "the other"—"*her* sister," in the singular, is the language of the law. It is humiliating to find men so wedded to a favourite opinion and indulgence on this point, as to contend that the Jews were permitted to have a plurality of wives; and to quote David and Solomon against us, when the example of both these princes, in the affair before us, contravened a positive command*. 'Yes, we are told that God allowed his peculiar people, *by a written*

* Neither shall he," (your king,) "multiply wives to himself." Deut. xvii. 17. It would be quite as rational to prove, that pertness is good sense—vulgar rudeness to a venerable minister of the Gospel, good manners—and pettifoggish cavil, good logic—by quoting the "*Free remarks on Dr. Benjamin Trumbull's appeal to the public,*" &c. by a "FREE THINKER." The remarks, it must be owned, are '*free*' enough; the '*thinking*' part of the business is yet to be done.

provision of his law, to trample upon his own primitive institution of marriage; and to destroy, if possible, the balance of population between the sexes, by marrying as many wives as caprice or lust; as vanity or wealth, might dictate! And that he subjected this licence to no other controul, than, what in such circumstances would be, the whimsical and frivolous one, of not marrying a "wife's sister." Any body else, without limit!!

Look, next, at the *reason* of the law. It will *vex* your wife. But why, I pray, should her *sister* be singled out as the most offensive co-partner in her husband's affections? Sure I am, that the reasonings employed to prove the *general fitness* of marrying a deceased wife's sister, tend also to prove that she would, of all women, be the most suitable, or the least exceptionable associate of a *living* sister: in other words, they tend to prove, that God has assigned a *foolish* reason for excluding two sisters from a joint property in one husband.

But the whole of this objection is founded upon a mistake. However our translation sounds, there is not a syllable in the passage about marrying a wife's sister, more than about marrying any other woman. The expressions, "a woman to her sister," and "a man to his brother," are Hebraisms of exactly the same import with "one to another." For example: In the treaty with Abimelech and Isaac, our English version has it, "they swear *one to another*." Gen. xxvi. 31. In the original it is, "they swear, *a man to his brother**." In the account given by Moses of the structure of the tabernacle, an order relative to the curtains runs thus: "the five curtains shall be coupled together, *one to another*." Exod. xxvi. 3. The original is, "*a woman to her sister*†." The phrase is exactly the same in the passage in Leviticus, and ought to have been rendered in the same manner; viz. "Neither shalt thou take one woman

to another," (or one wife to another,) "to vex her, beside the other, in her life time." The text has nothing to do with the marriage of a wife's sister. It is a clear, simple, and absolute prohibition of polygamy; and it is the only one in the Mosaic law. The inference drawn from it in favour of such a marriage, rests upon a blunder growing out of the *sound* of two words in a faulty version. No scholar, when not off his guard, can possibly commit it; and as to those who comfort themselves in their want, or their hatred, of human learning—why, they may be absurd in their own way.

If it be asked, why the common versions of the bible, in different modern languages, render the original "a wife to her sister," the answer is obvious. The Protestant translators made conscience of adhering as closely to the very phraseology of the original as could be done without destroying the sense: and, as no Protestant Church admitted the lawfulness of marrying a wife's sister, or supposed it to be a matter of doubt, the translators never dreamed that the passage in question would ever have been perverted to the support of such an error.

My conclusion on the whole argument is, that the marriage of a deceased wife's sister is unequivocally *incestuous*; cannot become lawful by any act of man; and is one of those crimes which infallibly draw down the judgments of God upon the nation which tolerates them. I own, that I tremble, when I look at the progress of this "abomination" in our land. If incest is not disreputable in one case, it will gradually cease to be so in others; and we must lay our account with finding adultery also to be treated as a "bagatelle." What reason is there to hope that sooner or later the curse of God will not overtake these unhallowed mixtures?

NOTE.—The foregoing strictures were originally written in a letter to a friend, which will account for the turn of several expressions.

FOR THE CHRISTIAN'S MAGAZINE.

Letters from Mrs. Harriet Backus.

Canaan, March, 1802.

IF I were not writing to a Christian friend, who, I hope, possesses that "charity which suffereth long, and is kind," I should deem an apology necessary. In truth, I am ashamed that I have not answered your letter before, and fulfilled my promise. Something has always prevented, and we are too apt to excuse ourselves for the omission of duty. But, my dear —, it is a sweet commission from on high, to encourage, to exhort daily, and provoke each other to good works. Though I feel my own weakness, and blush at my stupidity, when I think of exhorting others, still, I trust, my heart's desire and prayer to God is, for the salvation of Israel; and I would thankfully and humbly improve the "talent" I have received, to the glory of my Maker. But why do we want exhorting? Why should these stupid hearts want any thing to animate them to love a Saviour who has so highly commended his love to us, as to die for us while we were sinners? Not us only, but, as Dr. Young says, "for our species up in arms—a rebel universe." Is it not an undeniable evidence of our depravity, that after all which has been done for our souls, we should still want something more to "provoke us to love," and to good works? Yes, —, well may we be ashamed of such stupidity; well may we exclaim with the poet, "Are we of such hell-hardened steel, that mercy cannot move?"

I had little opportunity of conversing with you last winter, but I learned from you, that your hope increased, and that you had been quickened, and was happier than formerly. I desire to join with you, in giving God glory for undeserved mercies. His promises are gracious, and their fulfilment sweeter than honey to the taste. "If any man love me, I will come unto him, and will manifest myself unto him." Blessed Jesus, what delicious fare! Love is the evidence of our adoption. In vain do we look back on past joys for comfort, while our hearts are cold towards God. As well may we look for the blossoms of spring, amidst the frosts of winter. A present God is all that can delight us. Past experience may be comforting at times, but will not satisfy the hungry soul: like the manna in the wilderness, it must be daily sought, and daily found. How much, then, my brother in Christ, does it behoove us, to live near to our Saviour! How ought our lives to be hid with Christ in God, that we may hourly taste the riches of his grace!



Canaan, June 28, 1802.

I AM sick of it."—Not of thee, oh my Redeemer! Not of the religion thou diedst to enforce! Not of the duties it enjoins! Not of the humility thy example has recommended! Not of the persecution and ridicule which thou sustainedst, and which all who live godly in thee shall receive! Not of any thing that relates to thy holy nature, will, or commandments! but of that sin, that hateful vileness, which is so utterly opposed to thy blessed character. Yes, I am sick of it; sick of these evil propensities, these indwelling corruptions, these vain, delusive pleasures, this ensnaring world that would fain make me leave the only living and true God, for the worship of

its perishing idols. I am walking over a sea of vanity, and heaven is my object. Oh Lord, I set out with faith like Peter's, to meet my Master, confident of strength! Now, "save or I perish."

The hidden evil of the natural heart, —, is a disclosure that God mingles with mercy; nay, its disclosure, under any circumstances, is the height of mercy, as it induces the sinner to flee from the monster *self*, to the only refuge of safety. But to have that mental blindness, removed by degrees, which is the only cause of our feeling safe; to have grace and mercy keeping pace with our self-knowledge; to have displays of the meanness of our vileness; and yet witness that support which bids faith fail not; which prevents hope from expiring, is, oh! it is among those wonders of mercy, to which the golden harps of the redeemed shall be for ever attuned. Oh! my —, there may we fall, and the humblest of the humble in that blest choir, sound grace—grace—grace—on all the strings!

Before I had a hope that *Jesus was my friend*, I felt convicted of my wretchedness, yet too proud to go to Calvary for relief. I was like a bird that would have built her nest, but knew not where. In vain did I gather sticks and straws; my duties would not save from the pangs of conscience; yet, I prayed—I prayed that God would show me the extent of my depravity; that he would give me a view of my own heart. But now, well may I magnify that mercy which was deaf to my petition. I saw I was stout against the Lord; yet, I secretly said, "what have I spoken so much against thee?" I have since believed, that if my prayer had been answered—if I had seen myself as I was, and as I have since seen, when there was "no deliverer near," nature must have sunk, and I have been lifting up my eyes in anguish.

Do you ever feel afraid of this world? or is

your faith so strong, your love so ardent, that you fear not principalities or powers? If it is, you can pray for a poor child that feels trembling, weak, and fearful; and "the faithful, fervent prayer of the righteous, availeth much." I have no confidence, but in the strength of Christ. My heart once promised fair, that it would be for ever entirely devoted to his service; and when I see how faithless it has proved, I dare no more trust it. I shrink from the touch of the world, and feel "it is dangerous to let loose our love beneath the eternal fair."

"Our nearest joys, our dearest friends,
"The partners of our blood,
"How they divide our wand'ring minds,
"And leave but half for God!"

Well might the dear Saviour of sinners exhort us to watch and pray, lest we enter into temptation. Oh! Let us be faithful to his commands! Let us cast our burden on his arm, and rest upon his word.

"His arm can well sustain
"The children of his love;
"The ground on which their safety stands,
"No earthly power can move."

Thanks be to him who hath loved us—who hath said, trust in me, and ye need not fear; who is our strength and our Redeemer; to Him be glory for ever.



Canaan, June 6, 1803.

THE mind of the believer, I have sometimes thought, witnessed a kind of annual renovation, in sympathy, as it were, with the material world. You, my good —, who have, I hope, attained to a growth

of grace that enables you always to "live above the world," will pity the feebleness of that faith which looks for helpers to love, among the flowers and shrubs. And I confess I am often ashamed to think that there are any provocations necessary, to keep alive the most ardent love for one, who has done such things as our ascended Redeemer has done for us. Yet, at this season of the year, every thing invites to adoration; and the transition from contemplating the beauties of nature, to adoring nature's God, is so natural, that my mind accompanies the appeal of the poet to my fellow-creatures.

"Mortals! can you refrain your tongues,
"When nature all around you sings!"

And benevolence adds—

"Oh! for a shout from old and young,
"From humble swains, and lofty kings."

I have thought frequently this spring, what a pleasure and advantage I should derive from your presence in some of my solitary rambles. How we could chat and expatiate on some of those inexhaustible subjects that are co-extensive with eternity! How the budding of a germ might lead us to contemplate the *cause of causes*; or, perhaps, to reflect on that wondrous moment, when the *Spring* of immortality should release us from the winter of death! We might gather from the volume of nature, if rightly investigated, perennial flowers of knowledge, and of faith; and as our dear Saviour set the example, we might moralize, and sermonize, on the different objects which a diversified prospect presented to our view.

"Thoughts shut up want air,
"And spoil like bales unopened to the sun."

What *helps* might not Christians be to each other, if they would be sincere and faithful? As lifeless brands may be kindled by coming in contact, so would a collision of minds create new warmth—enkindle higher devotion—and give birth to a kind of noble emulation in the race to glory. Let us, then, my dear —, try to help each other, and laying aside every weight, whether idleness, or that huge burden, the world and its cares, or diffidence, or fear, and the sin that doth most easily beset us, run, not creep, snail-like, as your poor friend is too prone to do, the race that is set before us, looking—where? not to each other; but unto Jesus, who despised more than can tempt us to faint, and has arisen our triumphant friend and helper.

To be lukewarm in the business of religion, is stupid inconsistency. “On such a theme ’tis impious to be calm.” I see it, I feel it; yet I am compelled to say, Alas! my languid heart! I see too the necessity of humility, and a resigned spirit; yet fear I am not of that “broken heart” and “contrite spirit,” which the Lord will not despise. Want of zeal and life is my bane: a sense of it makes me frequently look back with regret on the fervour of my first espousals, (if I ever knew the truth,) when I could say, “whom have I in heaven or in earth but thee; and there is none I desire beside thee!” Yet I cannot give up my hope; it is placed not in my own warmth or righteousness, but on the sovereign power and righteousness of Christ! “If he has loved me from the beginning”—“if he is the lamb slain from the foundation of the world”—principalities and powers, things present and to come, in vain exert their influence against me. He is God over all, and will mould me as he pleases. And I think the plan of salvation, and the “hated” doctrine of the potter’s “doing what he will with his own,” is daily fairer and pleasanter to my view.

Growth in grace, is said not to be incompatible with an increased sight of our own corruption. I hope I am stronger in faith, than when truth was first revealed to me; nay, I am sure I am, or I should certainly despair. For who, —, ah! who that sees the depravity of her nature, (and nature is in all the same,) but will exclaim with the apostle, "Oh! wretched man that I am, who shall deliver me?" And who that dares to covenant with the Holy of Holies, but must subscribe himself "miserable, and poor, and blind, and naked?"

Those who would laugh "at the bustle of a conference," might also ridicule a letter, whose subject was *experimental religion*. It is the same spirit that cried, "If thou be the Son of God, come down from the cross;" it is the same that platted the crown of thorns, and mocking, said, "Hail, king of the Jews!" which influences our modern revilers. And what example did the great pattern of meekness set for his followers, towards them? Though he said, Behold, ye despisers, and wonder, and perish! Did he not pray, likewise, "Father, forgive them, for they know not what they do?"



FOR THE CHRISTIAN'S MAGAZINE.



THE DOCTRINE OF THE RESURRECTION.



And the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.

(Continued from page 75.)

III. **W**E shall show that our bodies shall be changed.

The resurrection is the work of God, with whom

nothing is impossible. *But some will say, how are the dead raised up? and with what bodies do they come?*

The reply is, *God giveth a body as it pleaseth him.* Concerning *that change*, we know nothing but what has been revealed. Our present powers of thought are incapable of comprehending or describing wherein it consists. We can do no more, than strip of their imperfection, our ideas of the present body, in describing the state of believers at the resurrection. *And we shall be changed,*

1. From a state of corruption, to one of incorruption. *And the dead shall be raised incorruptible. It is sown in corruption, it is raised in incorruption.*

As the seed is sown in the earth, so is the human body placed in this world in a state of frailty, liable to disease and decay; and it is buried in the grave, in order to undergo putrefaction. When its vitality becomes extinct, it no longer resists the action of surrounding elements. It melts, it ferments, it becomes a mass of corruption. But it is raised up, incapable of dissolution or disorder. It is still the same body, the same mass of matter, but it has undergone an astonishing alteration. The change too is a happy one.

Full well do we know, that by sin death entered into the world, and that its painful effects are felt in the body. Our time is consumed by weakness and disease, and by the necessary attention to our innumerable wants. Our intellectual exertions are impeded by sensible pains; and our thoughts are incessantly diverted from plans of spiritual improvement, by the sorrows of this life. How happy, then, the change which renders this body incorruptible! Delivered from all the ills of life, we shall enter into the land of peace, where the inhabitants shall not say, I am sick, and the people that dwell therein, have their iniquities forgiven them.

It is a change from dishonour to glory. *It is sown in dishonour, it is raised in glory.*

During their abode on earth, the saints are poor, and comparatively contemptible. The body is liable to deformity and defilement. We are despised by the world, and degraded by our iniquities. At death, the body is committed to the dust; the dishonoured mass of humbled matter being unworthy of occupying any longer the attention, or the flatteries, or the friendship of the living. But it is raised in glory. It is eternally delivered from sin and the curse due to sin, from death, and from the grave. It is solemnly recognized as the property, the purchased property, of the Saviour; and it receives from him distinguished honour. It is crowned with glory. We shall walk in fine linen, clean and white. Triumphant raised from the bondage of the king of terrors, we shall be admitted into the presence of the glorious Lord, fashioned according to the glorified body of him who sitteth upon the throne.

3. It is a change from debility to unabating vigour and strength. *It is sown in weakness, it is raised in power.*

Here we must frequently, nay, always, feel our weakness. A little exertion exhausts our strength. A third of the life of man is employed in taking nourishment, and rest, and sleep, in order to recover the strength of wearied nature. Languor is induced by labour, by study, and even by amusements. In the house of God, which believers love, and where they desire to dwell, they feel that they cannot constantly abide, while they are present in the body. Even devotional exercises expend muscular power, and deprive the nervous system of its energy. The frailty of the body is communicated to its spiritual companion, and the soul is overpowered by the multitude of its own thoughts. We are incapable of

ong and assiduous attention to the most desirable objects.

Many of the saints are, for months and years, confined to a weary bed. Old age reduces the most robust to a second childhood. Death puts an end to strength, and triumphs over the pride and glory of human clay. Goliath falls, and bites the dust with which his decaying frame is about to assimilate. Samson too, yields the strength at which the Philistines trembled, and mingles the particles of his own enfeebled body with those of the foes whom he had slain. The tongue, which by its eloquence electrified the admiring throng, and the hand which wielded the sceptre of empire, deprived of all their power and their terror, are lodged, with the dust of Alexander the conqueror, in the silent grave. But yet *we shall be changed*. The bodies of the saints *shall be raised in power*. Endowed with vigorous and healthy qualities, they shall for ever be separated from infirmity. At the resurrection, the body becomes a fit and unwearied companion to the glorified soul, being enabled "to execute its will, and to join with it in all its noble operations and employments, without weariness and fainting; and to sustain, without the least uneasiness, the exceeding and eternal weight of glory that shall be put upon it." 2 Cor. iv. 7.

4. It is changed from a gross and earthly condition, into a state of celestial refinement. *It is sown a natural body; it is raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly.*

The *spirituality* of the body, at the resurrection, is not opposed to its *materiality*: for body must continue to be matter through eternity. As in respect to the souls of believers in this life, their *spirituality* is opposed to the *carnal mind* of unbelievers, without controverting the doctrine of the *immateriality* of the mind; so, upon the same principle,

the *spiritual body* is opposed to the *natural body*, without denying the *materiality* of either. The carnal mind becomes spiritual, by being *quickened* of the Holy Ghost—*born of the Spirit*; and that which *it sown a natural body, is raised a spiritual body*, because the *last Adam*, whose heavenly image we shall then bear, *is made a quickening spirit*, and *will quicken our mortal bodies by his Spirit, that dwelleth in us. Then shall this mortal put on immortality.* The body as well as the soul shall be immortal after the resurrection.

Spiritual is, in this connexion, employed not as a philosophical, but as a theological term, and is capable of as correct an application to matter, as it is to mind. It refers to that *kind* of life, which is communicated by the third person of the trinity acting his part in the economy of grace; and is as distinct from rational and animal life, as it is from vegetable life. Speaking theologically, spirit is as distinct from soul, as it is from body. 1 Thess. v. 23. *And I pray God your whole SPIRIT, and SOUL, and BODY, be preserved blameless, unto the coming of our Lord Jesus Christ.* Our souls become spiritual at conversion, and our bodies spiritual at the resurrection. *It is sown in a natural body; it is raised a spiritual body.* It is endowed, by the Holy Ghost, with a life pure and indestructible.

The animal frame, as it subsists in the present world, is maintained and refreshed by the tribute which it levies, from the several kingdoms of nature. It contains in itself the seeds of decay. Deprive it of its nourishment, and it droops and dies. Its functions, worn down by the very actions upon which the preservation of life depends, are in time destroyed, and the whole body becomes an inanimate lump. The elements are in arms against us. Death lurks under every thing which we handle, or eat, or drink. Poison floats upon the breeze, and enters impercepti-

ble through the pores of our flesh. Withhold, or communicate, the air, the water, or the bread, on which we live, beyond the due proportion, and the consequence is pain—is death.

The natural body is laid senseless in the grave. But it shall be raised a spiritual body.——Quickened by the Spirit of life, it shall arise to everlasting life, with a new and more refined contexture of all its parts; and it is no longer dependent on the creatures of this world for its support. The precise nature of the change we cannot indeed describe; but there can be no doubt of its beauty or its excellence. From our ignorance we cannot justly argue the improbability of this doctrine.——The change effected in the sensible qualities of bodies, even upon earth, while the substance is the same, is astonishing, if not incredible, to the novice, although it is familiar to the man of science. How vast the difference, both in appearance and value, between a piece of charcoal and a diamond of the brightest lustre! and yet, as it respects their component atoms, there is little difference between the *oxyd* and the *chrystal* of carbon.

The change too, which the art of man is capable of effecting on the qualities of bodies, is a subject of admiration. Between the burnished brass, the polished steel, and the ore from which they have been extracted, how striking the difference! Nor is it less between the sand and the transparent glass into which it is formed by human art. Who, then, shall attempt to define the alteration produced upon the body of man by the holy Spirit? Let the body be rendered independent of earthly nourishment; let it be emancipated from the law of gravitation, which restrains its motions in this world; let it be endowed with immortality; in a word, let it become a spiritual body, and then shall it shine with the brightness of the firmament, and as the stars, for ever and ever.

IV. The doctrine of the resurrection may be improved as the subject of many useful reflections.

1. It places the human body in the most interesting light.

Men are naturally, sufficiently prone to pay attention to those objects which gratify bodily appetite. They look at the things which are seen ; and neglect their own souls. The fault, however, consists not in regarding too much the interest of the body, but in mistaking entirely that interest, and in pursuing with criminal perseverance those objects which tend to deprive the body itself, for ever of its happiness and glory in Heaven.

The doctrine of the resurrection assures us, that the material part of man shall be redeemed from death, and shall become endowed with unfading beauty. It ought of course to be an object of our care. The whole frame of nature, and the whole organization of man, alike declare that heaven requires of us great attention to it. If the body is neglected the mind cannot fare well. The interests, the true interests of both, are inseparably connected, and must be pursued and neglected together. The only use which worldly property can serve the possessor personally, is the preparation of a body which shall arise to everlasting life. And by this principle a rule is established for the direction of our wishes and pursuits.

He, who keeps it in view, will endeavour to depend humbly on his God for all that he needs in life. He will ask, day by day, of his heavenly Father, his daily bread. He will live by faith and walk by faith. He will study temperance and honesty, and strive to repress every emotion of avarice and pride. He will anxiously pray for a new covenant-title to the goods which he possesses ; and eating his meat in singleness of heart, he will readily bestow upon God thanks, and praise, and glory. Striving to preserve his members from becoming, in any sense, the instruments of

unrighteousness, he contemplates his own body as the temple of the Holy Ghost, as the purchase of Jesus Christ, and as destined to unfading glory before the throne of God.

2. The doctrine of the resurrection, affords an additional argument in defence of the wisdom of God, in the creation and government of the material world.

Whatsoever is subservient to the formation of those bodies, which are to live for ever in resplendent glory, along with *God manifested in the flesh*, and partaking of his image, is certainly worthy of being created and preserved by him whose wisdom is infinite. And such is the principal use of the material Heavens and this earth, with all the host of them. They, it is true, display the glory of God, and show forth his handy works; but the Son of man is alone the image of the invisible God, and Zion is the perfection of beauty. The glorified body of Jesus Christ, and the celestial bodies of the saints, are those portions of matter which occupy the highest grade of dignity and beauty. They are the vessels of clay which the potter raiseth to the highest honour.

The world was made for a tenement to man, whom God formed after his own image; and it is in heaven, man appears in his perfection. Philosophers express themselves frequently, as at a loss to determine with precision, the boundaries which separate from one another the animal, vegetable, and mineral kingdoms; but the dependence of the higher upon the lower is universally admitted*.

* Whether the hypothesis of M. Mirbel*, adopted as unexceptionable by Dr. Smith†, the president of the Linnean Society, London, that plants alone have the power of deriving nourishment from *inorganic* matter, be absolutely correct or not; it is certain, that the principal aliment of animals is derived from the vegetable kingdom.

* *Traité d'Anatomie et de Physiologie Végétales.*

† *Introd. Phys. and System. Botany.*

Vegetables were created in order to prepare the particles of inorganic matter for animals; and those animals are appointed to assist man in his journey through life; and to furnish him with food, from the other parts of the material world, or from their own bodies. This is their most important use. Other ends are at least inferior, if not perfectly subordinate.

The opinion of some divines, that there shall be also a resurrection of the brute creation, is unsupported by Scripture, and appears to be unphilosophical. The inferior animals have answered the full purposes of their creation, during their residence on earth. They have furnished the materials of which the bodies of men are composed. They have yielded up to the use of man, the parts of which they were formed; and those parts, which enter into the organization of the bodies of the saints, shall be exalted to the highest possible dignity in the New Jerusalem.

3. The doctrine of the resurrection inspires a hope which supports believers under the ills of life.

Were it not for the doctrine of a future state, dependent on the fact of Christ's resurrection, and implying the raising up of us also from the dead, we should be of all men the most miserable. But this hope will not make ashamed. It affords a supply in the day of want. It pours balsam into every wound. It disarms death of all his terrors; and it dispels from the grave its gloom. The afflictions of the present life, are, in view of the doctrine of the resurrection of the dead, light afflictions which last but for a moment, and not worthy to be compared with the glory which shall be revealed.

Should any of the saints be tried, like the man of Uz, he may have recourse to a similar subject of consolation. Job had lost his wealth, his children, his friends, and his health. Seated upon the earth, tempted by the adversary, and misrepresented by men;

while humbled and forlorn, his body was covered with putrified sores and rapidly wasting, he expressed the soundness of his faith, and seemed to emerge from the depths of his affliction. I know that my Redeemer liveth—and though after my skin worms destroy this body, yet in my flesh shall I see God.

4. This doctrine strongly inculcates the duty of application to HIM who is both the resurrection and the life.

There is no safety, but in union with Jesus Christ by a living faith. For lo! they that are far from him shall perish. It is good to draw near to God.

There shall indeed be a resurrection of the unjust as well as of the just. Terrible, however, shall be that event to them who reject salvation by a Redeemer. Look upon the carcasses of the men that have transgressed: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. The honours which may have encircled their brow on earth, shall then be no more. The monuments of their greatness, and the eulogies of their flatterers shall perish together. They shall arise, but it is *to shame and everlasting contempt*. The upright shall have dominion over them. Yes, the dead in Christ shall awake to everlasting life. Let then, the sinner speedily betake himself to this great salvation, and no longer trifle with the concerns of eternity. Let him admire and adore that Saviour who died on the cross, that those who believe in him may live for ever. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.

CONCLUSIONS FROM THE TRUE IDEA OF PROPHECY.

REV. xix. 10.

The Testimony of Jesus is the Spirit of Prophecy.

(Continued from p. 564. Vol. III. and concluded.)

THE great scheme of redemption we are now considering, being the only scheme in the plan of Providence, which, as far as we know, hath been prepared and dignified by a continued system of prophecy, at least this being the only scheme to which we have seen a prophetic system applied, men do not so readily apprehend the doctrine of *double senses* in prophecy, as they would do, if they saw it exemplified in other cases. But what the history of mankind does not supply, we may represent to ourselves by many obvious suppositions; which cannot justify indeed such a scheme of things, but may facilitate the conception of it.

Suppose, for instance, that it had been the purpose of the Deity, (as it unquestionably was,) to erect the FREE GOVERNMENT of ancient Rome; and that, from the time of Æneas' landing in Italy, he had given prophetic intimations of this purpose. Suppose, further, that he had seen fit, for the better discipline of his favoured people, to place them, for a season, under the *yoke* of the regal government; and that, during that state of things, he had instructed his prophets to foretel the wars and other occurrences which should distinguish that period of their history. Here would be a case somewhat similar to that of the Jews under their theocratic regimen; not exactly, indeed, because prophecy, as we have seen, was essential to the Jewish polity, but had nothing

to do with the regal, or any other polity of the Romans. But allow for this difference, and suppose that, for some reason or other, the spirit of prophecy was indulged to this people, under their kings, as it was to the Jews, under their theocracy ; and that it was primarily employed in the same way, that is, in predicting their various fortunes under that regimen. Suppose, I say, all this, and would it surprise us to find that their prophets, in dilating on this part of their scheme, should, in a secondary sense, predict the future and more splendid part of it ? That, having the whole equally presented to their view, they should anticipate the coming glories of their *free* state, even in a prophecy which directly concerned their *regal*, and much humbler successes ? That, in commenting on their petty victories over the Sabins and Latins, they should drop some hints that pointed at their African and Asiatic triumphs ; or, in tracing the shadow of freedom they enjoyed under the best of their kings, they should let fall some strokes, that more expressly designed the substantial liberty of their equal republic : the end, as we suppose, and completion of that scheme, for the sake of which the prophetic power itself had been communicated to them ? Still more : supposing we had such prophecies now in our hands, and that we found them applicable indeed in a general way to the former parts of their history, but frequently more expressive of events in the latter, should we doubt of their being prophecies in a double sense, or should we think it strange that two successive and dependent dispensations in the same connected scheme should be at once the object of the same predictions ? And lastly, to put an end to these questions, could there seem to be equal reason for applying these predictions to such events as might possibly correspond to them in some other history, the Grecian, for instance, as for applying them to similar events in the Roman history ?

Let me just observe further, that, from what hath been said under these two articles, we may clearly discern the difference between *Pagan oracles*, and *Scriptural prophecies*. Both have been termed obscure and ambiguous; and an invidious parallel hath been made, or insinuated, between them*. The Pagan oracles were indeed *obscure*, sometimes to a degree that no reasonable sense could be made of them: they were also *ambiguous*, in the worst sense; I mean, so as to admit contrary interpretations. The scriptural prophecies we own to be *obscure*, to a certain degree: And we may call them, too, *ambiguous*; because they contained two, consistent indeed, but different meanings. But here is the distinction I would point out to you. The obscurity and ambiguity of the Pagan oracles had no necessary, or reasonable cause in the subject, on which they turned: the obscurity and ambiguity of the Scriptural prophecies have an evident reason in the system to which they belong. As the Pagan predictions had near and single events for their object, the fate perhaps of some depending war, or the success of some council, then in agitation, they might have been clearly and precisely delivered; and in fact we find, that such of the Jewish predictions as foretold events of that sort and character, were so delivered: but the scriptural prophecies under consideration respecting one immense scheme of Providence, it might be expedient that the remoter parts should be obscurely revealed; as it was surely natural that the connected parts of such a scheme should be shown together.

We see then what force there is in that question, which is asked with so much confidence—"Is it possible, that the same character can be due to the Jewish prophecies, which the wise and virtuous in the

* Dr. Middleton, Works, vol. iii. p. 177. Lond. 1752. 4to.

heathen world considered as an argument of fraud and falsehood, in the Pythian prophecies?"*

First, we say, the character is *not* entirely the same in both : and, *secondly*, that, so far as it *is* the same, that character is very becoming in the Jewish, but utterly absurd in the Pythian prophecies. What was owing to fraud or ignorance in the Pagan diviner, is reasonably ascribed to the depth and height of that Wisdom, which informed the Jewish prophet†.

To proceed with our subject. It further appears,

III. On the grounds of the text, we now stand upon, "to be very conceivable and credible, that the line of prophecy should run chiefly in one family and people, as we are informed it did, and that the other nations of the earth should be no further the *immediate* objects of it, than as they chanced to be connected with that people."

Prophecy, in the ideas of Scripture, was not ultimately given for the private use of this or that nation, nor yet for the nobler and more general purpose of proclaiming the superintending providence of the Deity, (an awful truth, which men might collect for themselves from the established constitution of nature,) but *simply* to evidence the truth of the Christian revelation. It was, *therefore*, confined to one nation, purposely set apart to preserve and attest the oracles of God ; and to exhibit, in their public records and whole history, the proofs and credentials of an amazing dispensation, which God had decreed to accomplish in Christ Jesus‡.

* Dr. Middleton, vol. iii. p. 177.

† See further on this subject, D. L. vol. v. p. 290.

‡ Quand UN SEUL HOMME auroit fait un livre des predictions de Jesus Christ pour le tems et pour la maniere, et que Jesus Christ seroit venu conformement a ces propheties, ce seroit une force infinie. Mais il y a bien plus ici. C'est une SUITE D'HOMMES durant quatre mille ans, qui constamment et sans variation viennent l'un ensuite de l'autre predire ce meme avenement. C'est UN PEUPLE TOUT ENTIER qui l'annonce, et qui subsiste pendant quatre mille annees, pour rendre EN

This conclusion, I say, seems naturally and fairly drawn from the great principle, that *the spirit of prophecy was the testimony of Jesus*, because the means appear to be well suited and proportioned to the end. The *testimony* thought fit to be given, was not one or two prophecies only, but a *scheme* of prophecy, gradually prepared, and continued through a large tract of time. But how could such a scheme be executed, or rather, how could it clearly be seen, that there was such a scheme in view, if some *one* people had not been made the repository, and in part, the instrument of the divine counsels, in regard to Jesus; some *one* people, I say, among whom we might trace the several parts of such a scheme, and observe the dependance they had on each other; that so the *idea* of what we call a scheme, might be duly impressed upon us?

For, had the notices concerning the Redeemer been dispersed indifferently among *all* nations, where had been the uncorrupt and unsuspected testimony, that continuity of evidence, that unbroken chain of prediction, all tending, by just degrees, to the same point, which we now contemplate with wonder in the Jewish Scriptures?

It is not then that the rest of the world was overlooked in the plan of God's providence, but that he saw fit to employ the ministry of *one* people; this last, I say, and not the other, is the reason why the divine communications concerning Christ were appropriated to the Jews.

Yes, but "some one of the *greater* nations had better been intrusted with that charge." This circumstance, I allow, might have struck a superficial observer more: but could the integrity of the pro-

corps temoignage des assurances qu'ils en ont, et dont ils ne peuvent être détournés par quelques menaces et quelque persécution qu'on leur fasse : CECI EST TOUT AUTREMENT CONSIDÉRABLE. Pascal.

phetic scheme have been more discernible amidst the multiform and infinitely involved transactions of a mighty people, than in the simpler story of this small Jewish family ; or would the hand or work of God, who loves to manifest himself by weak instruments, have been more conspicuous in that designation ?

On the whole, I forget not, with what awful diffidence it becomes us to reason on such subjects. But the *fact* being, that *one*, in preference to other nations, had the honour of conveying the prophetic admonitions concerning Jesus, it may be allowable to inquire, with modesty, into the reasons of that appointment ; and the *end* of prophecy being clearly assigned in sacred Scripture, such reasons will not be hastily rejected, as obviously present themselves to an inquirer from the *consideration* of that end.

The benefits of prophecy, though conveyed by one nation, would finally redound to all ; and the more *effectually*, we have seen, for being conveyed by one nation. May we not conclude then, (having the *fact*, as I said, to reason upon,) that, to obtain such purpose, it was fit to select a *peculiar people* ? And, if thus much be acknowledged, it will hardly be thought a question of much moment, though no answer could be given to it, why the *Jews* had that exclusive privilege conferred upon them.

It is true, a great scheme of prophecy was once revealed to a Gentile king* ; but a king, connected with the Jews, and who had a Jewish prophet for his interpreter. It is, besides, observable of that prophetic scheme, that it laid open the future fortunes of four great empires ; but all of them instruments in the hand of God to carry on his designs, on the Jewish people first, but ultimately with regard to Jesus. For it hath been remarked with equal truth

* Daniel, c. ii,

and penetration, that Nebuchadnezzar's vision of the four kingdoms was designed, as a sort of *prophetic chronology*, to point out, by a series of successive empires, the beginning and end of Christ's spiritual kingdom. So that the reason, why those four empires only were distinguished by the spirit of prophecy, was not because they were greater than all others, but simply because the course of their history led, in a regular and direct succession, to the times and reign of Christ*.

We see then, on the principle, *that prophecy was given for the sake of Jesus only*, that no presumption lies against the truth of it, on account of its respecting chiefly one people, how inconsiderable soever in itself, or from its silence in regard to some of the largest and most flourishing kingdoms that have appeared in the world.

IV. Lastly, (for I now hasten to an end of this discourse,) I infer from the same principle, "that, if, even after a mature consideration of the prophecies, and of the events, in which they are taken to be fulfilled, there should, after all, be some cloud remaining on this subject, which, with all our wit or pains, we cannot wholly remove, this state of things would

* Est autem Quaternio iste regnorum Danielis (quod imprimis observari velim) CHRONOLOGIA QUÆDAM PROPHETICA, non tam annorum quam regnorum intervallis distincta, ubi regnorum in præcipua orbis terrarum parte, simul ecclesiam et populum Dei complexa, sibi invicem succedentium serie, monstratur tempus quo Christi regnum a tot seculis promissum et primum inchoandum sit, idemque demum certis temporibus consummandum.

—Ex his, quæ dicta sunt, ratio elucet, quare, ex omnibus mundi regnis, quatuor hæc sola selegit Spiritus sanctus, quorum fata tam insigni ornaret prophetia; nempe quia ex his solis inter omnia mundi regna periodus temporum ejusmodi contexi potuit, qua recta serie et ordinata successione perduceret ad tempora et momenta regni Christi. Non vero quia nulla istis paria imperia, forsitan et aliquibus majora, per omnia secula orbis visurus esset. Nam neque Saracenorum olim, neque hodie Turcarum, neque Tartarorum regna ditionis amplitudine Persico aut Græco, putò nec Assyrio, quicquam concedunt; imo, ni fallor, excedunt.

afford no objection to prophecy, because it is indeed no other than we might reasonably expect."

For, 1. If Jesus be the end of prophecy, the same reasons that made it fit to deliver some predictions darkly, will further account to us for some degree of obscurity in the application of them to their corresponding events.

I say—will *account* to us for such obscurity—for, whatever those *reasons* were, they could not have taken effect, but by the intervention of such *means*, as must darken, in some degree, the application of a prophecy, even after the accomplishment of it; unless we say, that an object can be seen as distinctly through a *veil*, as without one. For instance; *figurative language* is the chief of those means, by which it pleased the Inspirer to throw a shade on prophecies, unfulfilled: but figurative language, from the nature of it, is not so precise and clear, as *literal expression*, even when the event prefigured has lent its aid to illustrate and explain that language.

If then it was *fit* that some prophecies concerning Jesus should be *delivered* obscurely, it cannot be supposed that such prophecies, when they come to be *applied*, will acquire a full and absolute perspicuity*.

2. If the dispensation of Jesus be the main subject of the prophecies, then may some of them be still impenetrable to us, because the various fortunes of that dispensation are not yet perfectly disclosed, and so some of them may not hitherto have been fulfilled. But the completion of a prophecy is that which gives the utmost degree of clearness, of which it is capable.

* To this purpose the late learned and ingenious author of the *Discourses on Prophecy*—"A figurative and dark description of a future event will be figurative and dark still, when the event happens." And again—"No event can make a figurative or metaphorical expression to be a plain or literal one." Bishop Sherlock, *Disc. ii.* p. 32 and 36, Lond. 1749.

3. But lastly and chiefly, if the end and use of prophecy be to attest the truth of Christianity, then may we be sure that such attestation will not carry with it the utmost degree of evidence. For Christianity is plainly a state of discipline and probation : calculated to improve our moral nature, by giving scope and exercise to our moral faculties. So that, though the evidence for it be *real* evidence, and on the whole *sufficient* evidence, yet neither can we expect it to be of that sort which should compel our assent. Something must be left to quicken our attention, to excite our industry, and to try the natural ingenuity of the human mind.

Had the purpose of prophecy been to show, merely, that a predicted event was foreseen, then the end had been best answered by throwing all possible evidence into the completion. But its concern being to show this to such only as should be disposed to admit a reasonable degree of evidence, it was not necessary, or rather it was plainly not fit, that the completion should be seen in that strong and irresistible light*.

For all the reasons now given, (and doubtless for many more,) it was to be expected, that prophecy would not be one cloudless emanation of light and glory. If it be clear enough to serve the ends for which it was designed—if, through all its obscurities, we be able to trace the hand and intention of its divine Author ; what more would we have ? How improvidently, indeed, do we ask more of that great Being, who, for the sake of the *natural* world, *clothes the heavens with blackness*, Is. i. 3. ; and in equal mercy to the *moral* world, veils his nature and providence *in thick clouds, and makes darkness his pavilion*, Ps. xviii. 11.

* Le dessein de Dieu est plus de perfectionner la volonté, que l'esprit. Or, la clarté parfaite ne serviroit qu'à l'esprit, et nuiroit à la volonté. Pascal.

TO THESE deductions from the text, more might be added. For I believe it will be found, that if the *end* of prophecy, as here delivered, be steadily kept in view, and diligently pursued, it will go a great way towards leading us to a prosperous issue in most of those inquiries, which are thought to perplex this subject. But I mean to reason from it no further than just to show, in the way of specimen, the method in which it becomes us to speculate on the prophetic system. We are not to imagine principles, at pleasure, and then apply them to that system. But we are first to find out what the principles are, on which prophecy is founded, and by which it claims to be tried; and then to see whether they will *hold*; that is, whether they will aptly and properly apply to the particulars of which it is compounded. If they will, the system itself is thus far clearly justified. All that remains is, to compare the prophecies with their corresponding events, in order to assure ourselves that there is real evidence of their completion.

The *use* of this method has been shown in FOUR capital instances. It is objected to the Scriptural prophecies, *that they are obscure—that they abound in double senses—that they were delivered to one people—that, after all, there is sometimes difficulty in making out the completion*—all of them, it is said, very suspicious circumstances; and which rather indicate a scheme of human contrivance, than of divine inspiration.

To these objections it is replied, that from the very idea which the Scriptures themselves give of prophecy, these circumstances must needs be found in it; and further still, that these circumstances, when fairly considered, do honour to that idea: for that the obscurity complained of, results *from the immensity of the scheme*—the double senses, *from the intimate connexion of its parts*—the partial and confined delivery, *from the wisdom and necessity of selecting a*

peculiar people to be the vehicle and repository of the sacred oracles—And lastly, the incomplete evidence from the nature of the subject, and from the moral genius of that dispensation, to which the scheme of prophecy itself belongs.

In conclusion, it is now seen to what purpose these preliminary discourses serve, and in what method they have been conducted.

The FIRST showed the vanity and folly of reasoning on the subject of Scriptural prophecy from our preconceived fancies, and arbitrary assumptions. The SECOND, showed the only true way of reasoning upon it to be from Scriptural principles, and then opened and explained *one* such principle. In this LAST, I have shown that, by prosecuting this way of reasoning from the principle assigned, some of the more specious objections to the Scriptural prophecies are easily obviated.

Taken together, these three discourses serve to illustrate the *general* idea of prophecy, considered as one great scheme of *testimony* to the religion of Jesus; and consequently open a way for the fair and equitable consideration of *particular* prophecies, the more immediate subject of this lecture.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Report of the Directors to the London Missionary Society, at their sixteenth general meeting, on Thursday, May 10, 1810.

(Concluded from page 109.)

APPENDIX.

No. I.—*Extracts of Letters from Messrs. C. and A. Albrecht.**Warne Bath, October 29, 1808.*

Honoured and much beloved Brethren in Jesus Christ,

WE received your last letter, of Nov. 30th, 1807, on the 22d of this month, in which we perceive your constant affection, and that, being actuated by the love of Christ, you heartily participate in all the trials which, by the grace of God, we now have wrestled through. And what is more, the worthy Brethren encourage us, by their friendly exhortations, to look, in all our circumstances, to our Lord Jesus Christ—to dedicate ourselves repeatedly to his service, and in every discouraging situation to invoke him who has sufficient power to remove, in his own time, all that is prejudicial to us in our important work. Such letters, dear Brethren, we particularly need very frequently: for the state of my own deeply corrupted heart, the conviction of my incapacity, as also the external circumstances which often seem to hinder our labours, discourage me frequently, and therefore your last letter was to my heart as fresh water upon a dry land; I was inflamed by it, to live with my whole heart for my Lord and Saviour, and to serve him with a true and zealous desire; therefore, dear Brethren, I entreat you to write to us by every opportunity.

Our present dwelling-place is the same to which we wished to come in the beginning; but because we were then told that there would not be a sufficient supply of water, we postponed our inquiry after it till September, 1806. My brother then became an eye-witness of the sufficiency of this fountain, and we removed in the following month of October, with some of our scholars, to this place. Nevertheless, we could not be without fear, because the fields had been three or four years successively very dry, and but very poorly provided with grass; therefore we earnestly desired at that time to remove to Blackmodder-Fountain, (Zwartmodder-fonteyn,) or rather to the west sea-coast. We then consulted together, and resolved to make inquiry with our scholars about a better place; but many well grounded objections have hindered the fulfilment of our wishes; of which matters our worthy Brethren probably are informed by the Direction of the Cape, who are not very well pleased that we have so long deferred this intention, not yet knowing that I undertook a journey in the months of June and July, with some of our people, who went out to hunt, to try if I could find a better place

for Missionaries, and if the word of God could find entrance among other nations. Not because we desired on our own account such a place, but because we wished to clear the way for other Missionaries, whom our worthy Brethren would please to send us hereafter. However, it would be desirable for us to live at a place where each father of a family of our scholars might have as much corn-field and garden as each of them should want; but the experience of three years has taught us, that the greater part of them will not leave the country in which they are born and grown up, and because they can subsist by their cattle, which, however simple, is an honest subsistence: therefore our scholars have found it more expedient to establish our Mission here, and to remain in their own country, to hear the word of God, and to trust unto the Lord, who has showed us for more than two years that he would take care for us as a father; and to give us at his time the needful rain, so that the grass should shoot out to give fodder for our beasts. Nevertheless, we must confess that all our scholars cannot remain with us; but that they are obliged, for the care of the cattle, to live elsewhere, near waters and grass-fields. These then come sometimes to us, to hear the word of God, or one of us go to them, to instruct them and their children; for which reason also, more Missionaries are requisite here; and the society would rejoice us very much, by sending us some true Missionaries to help us in our labour, for we have a large field before us. (To-day came some of these people to intreat me to go and to remain some time with them, to which I agreed.)

Our congregation is now increased to seven hundred, whose names are written in the church book; and we have yet many other scholars who are not yet inscribed. As long as the gospel shall be preached in the first part of this land, we trust to gain in time also the other nations, but this requires more Missionaries; and I can assure the worthy Brethren, in truth, that travelling in the months of June, July, and August, last, to the west side of this country, I found every where among the Heathen an open door for the word of God; and that they would be highly rejoiced, if there came Missionaries to them to dwell in their own country, at Blackmodder-Fountain, or a little more northerly, which places, as we hear, are very proper to settle another Mission. Some could also go to the sea-coast, where they would find the best and most advantageous place for a settlement, because they could perhaps receive supplies from time to time at this coast from the ships that touch there.

I have been in a dismal wilderness, where it is impossible, on account of the mountains and rocks, to pass over with a waggon, or even on horseback. I was obliged to seek these poor creatures in the most frightful holes and dens, to speak with them; and when I approached, they fled; therefore always I sent the pilot before to tranquillize them. These poor people hide themselves from their neighbours, who are at war with them; however, I believe that my arrival among them has tended much to their peace and rest. They loved me, and said, That if I should come again, they would show me more friendship than they could do now. I have not found there a place of subsistence, because I was too much westerly, and could not reach Blackmodder-Fountain and others, because the horse-shoes and the hoofs of the oxen were worn out by mounting the rocks. I was very glad to return home to our people, whom we have brought, by the help of God, to peace, and to the em-

bracing of his word, within two years. We have here more level fields, and sufficient food for our beasts, as also a garden in which we raise a little corn and vegetables, and some of our scholars have now also cultivated a garden for themselves.

Thus far, beloved Brethren, I have written at Warne Bath, but I am now (the 5th of Nov.) more than one day's journey distant from it, at a fountain called *Horroros*, where some of our scholars reside. I intend to remain here about a month, to instruct them in the way to salvation, and then to return to Warne Bath; from whence, if it pleases God, I hope to travel again to the north side, to seek for the kraal of Captain Bondelzwart, and to instruct them in the knowledge of God. From Captain Bondelzwart, I hope to go further on, and to visit Captain Jantje Kagap, and his kraal of Hottentots; as also the other people, among which Brother Sydenfaden has laboured more than two years alone. I trust God will enable me by his grace to instruct these poor creatures aright in the way of happiness and salvation.

The worthy brethren will easily perceive that we are obliged to make such an arrangement, because it is impossible that so many people, who live only by their cattle, can remain at the same place; and if we travelled through all Africa, we should find no where a place sufficiently provided with fields to maintain such numerous cattle. Our scholars at Warne Bath have about nine thousand sheep and goats, and about a thousand head of cattle. For this and other reasons, we are resolved not to remove further into the interior of the country, but to abide here.

In our congregation are seventeen, in whose hearts we perceive that the Lord works by his spirit and grace. To Him be praise and glory for ever! A Hottentot, of the Kaminniquas, who has been about two years among us, died lately; but just before his death exhorted his children, saying, "My children, remain after my death constant in the same doctrine; be converted to God, and obedient to your teachers. The Lord Jesus, the Son of God, is with me; he calls me, and I go to him. Oh, believe it, my children, he takes me from you! He calls me, and I go to him." He died by an apoplexy, so that we could not visit him; but when I heard from our other scholars this simple discourse, I felt myself very ashamed by the goodness of God, and also incited and encouraged to go on in my poor endeavours to gain souls for our dear Lord Jesus; and to believe that his word shall not be spoken in vain, but that it shall bring forth fruits of everlasting life in the very uncultivated hearts of the rude Namaquas. This man, called Henry Noewoeip, of whom we may trust that he died very happy, is the first whom we buried, with as much solemnity as our circumstances would permit, for to remind them of death, and to give them an impression of order and regularity; and they all showed during this solemnity much silence and reverence.

At another time we spoke with an aged woman of the Kaminniquas, because we observed that she came daily to our public service, and asked her, "Why she so often came to church?" But she had not courage to answer. We then asked her if she thought herself a sinner? She replied, "Yes, I am, ever since my birth, full of sin; and when I come to church, that word which you preach is so ageeable to me:" and added, "I have heard the word of God at Steiregawis, (of Brother Sydenfaden,) before you came here; but since that time I feel much affection in my

heart, as often as I have opportunity to hear it ; and I was much rejoiced when you came in our country, thinking you were our best friends." Of our scholars are four men baptized ; and two of them enjoyed with us the Lord's supper. Twenty read tolerably well. Besides the psalms, we sing in our public service the evangelical hymns of F. Deknatel, which we find very useful to excite the Heathen to faith in our Lord Jesus.

We sowed here some seed of the cotton-plant, and we see it grows well, and that we shall obtain much cotton ; but because we are not provided with spinning-wheels and looms, we cannot make use of it, nor instruct our scholars in that business. If we knew that such an undertaking would please the government, we would entreat our worthy Brethren to send us all these utensils, to weave cotton. We tried also more than once to raise linseed, but we are disappointed in it ; and to raise flax here is not possible. These undertakings would perhaps be too expensive ; for besides all the utensils, we should want a separate house for this purpose. We are obliged to build this year also for me a house of stone ; and we must think about building a better church, for that we have is only of reeds, and very ruinous ; and because the Directors of the Cape, on account of the many expenses we have made before, always recommend us the most frugality, which we readily do, we find many difficulties to attempt it ; and we are quite unable to do it on our own account, therefore it seemed to me necessary, to make known to our worthy Brethren, and to inquire your opinion about these subjects.

Among other reflections, which Mr. A. Albrecht makes, he writes : " That they have, by the help of God, made two nations of the Namaquas acquainted with the gospel, besides the Hottentots who live along the Orange-river, the Oorlam, or more cultivated Hottentots, and Bastards ; but we three Missionaries cannot serve them as we desire to do : if therefore the Directors could send us five-and-twenty or more Missionaries, they would all find work enough in this country, where a Missionary may every where speak freely upon religious subjects."

From a subsequent letter, dated April 19, 1809, it appears, that the number of men, women, and children, under their instruction amounted to 1200 ; 300 of whom constantly reside at Warme Bath, and receive daily instruction, the rest occasionally. About 200 persons constantly attend public worship at Warme Bath. The Brethren have baptized among the Namaquas, three men, four women, and five children ; sixteen are admitted to the Lord's supper. Twenty-eight adults, and fourteen children, have made a good progress in reading. Under the Dutch Government, an order was issued that no Missionary should teach the Heathen to write, which order has not yet been repealed by the English Government. They are in great want of school-books, Bibles, Testaments, and Hymn-Books, in the Dutch language, as also agricultural implements, (a supply of which the Directors sent out some time since.) They repeat their earnest wish for more Missionaries, and desire that they may be persons acquainted with some useful business, such as that of weavers, tailors, cutlers, and dyers. Besides the stations they now occupy, they observe that another may easily be established at

Motterbrunnen, from which place they have received pressing invitations from two chiefs. Their interesting letter concludes thus :—

“ 12.—Sister Ch. Albrecht teaches the girls to knit and to sew.

“ 13.—The heat of the climate, and the few valleys, leave very few acres for agriculture ; yet, however, each family has a small garden ; and we have a very large one, wherein, besides garden-stuff, we have sown a good half bushel of corn : and in a fortnight, we hope, with the assistance of some of our people, to sow between three and four bushels in a place called Karegas. We are in great want of spades, pickaxes, ploughs, and all other implements for cultivating the ground. They may be procured at the Cape, but at an exorbitant price. To send us these, and articles of clothing, from Europe, would be much cheaper. With respect to the natural productions of the country we can say but little, the greatest attention of the natives being paid to the rearing of cattle. Before our arrival they never thought of raising in their gardens any thing except a species of hemp, which they call “ Dache,” which grows as tall as little trees, and of which they smoke the leaves mixed with a little tobacco, which they sometimes cultivate. With this stuff the hard smokers not seldom lose their senses. We have persuaded some of them to cultivate other things, for instance, “ Bampunen,” which are not unlike gourds, and are dressed in a similar manner. This plant grows very fine, and is very useful to us in our housekeeping. There are also other cooking fruits—water-melons, Spanish figs ; but the latter is dangerous if eaten immoderately. The Namaquas also find nuts and herbs in the fields, which they use for vegetables, and collect the seed of the grass standing in the deserts, which serves them for flour. There is much wild honey in the bushes : chiefly near the Orange river, where bees abound. Of this they make a sort of drink which very soon intoxicates them ; and we find it a hard matter to persuade them to sobriety. There is also a sort of wild berries, near the Orange river, which the poorer sort make up of.

“ 14, 15.—They have no fixed habitations. In order to preserve their cattle, they wander from one place to the other, except those in Warme Bath, who are settled here, and only send their children with part of their cattle. The manner in which they build is described in our journal. Two of our people have built themselves durable houses, and others have promised to do the same.

“ 16.—Some of them understand a little of the tailors', carpenters', and smiths' business, but they belong to the Bastard Hottentots, who wear clothing. Parents will not be persuaded to send their children to the Cape, in order to learn any trade ; but of the Missionaries they would learn any thing. We have three very clever boys in our schools ; and we often thought, were they to be put to an European seminary, they might become very useful Missionaries, as none would labour so effectually as natives, from the knowledge of their own language, which is very difficult to learn, and being inured to the climate and manner of living. Will you tell us your opinion ?

“ 17.—We correspond with the Brethren Anderson, Kramer, Jansen, and Bakker ; and have also written to the Brethren Vander Kemp and Ullbricht, but have received no answer, though it is more than three years ago, and we cannot guess the reason. The Brethren Anderson and Jansen inform us in their last letters, of Dec. 1808, that they had

baptized twelve persons in November, that their church was well attended, and that their people had made peace with the "Blosleibs" Caffres, (naked Caffres.)

"18—The assistance of the British Government at the Cape would be of great service to us, were they to provide us with a large ferry-boat to cross over the Orange-river, as for want of this we are now put to great labour, expense, and danger; having sometimes to wait a fortnight, and being obliged to employ from forty to fifty men to tow our waggons across. We also should be highly obliged to Government, for permission to establish a cotton manufactory in this place. But as we are so far beyond the limits of the colony, we doubt whether Government can do any thing for us. It is quite different with respect to Dr. Vander Kemp, his place being within the limits of the colony.

"Thus we have answered all your questions, and trust it will make our situation more intelligible to you. At our first arrival in Warne Bath, we did not expect to have been able to reside here so long, but God has done beyond what we could ask or think; he has inclined the Heathen nations to peace, removed many difficulties out of the way, taken paternal care of us, and so far blessed our imperfect services among the Heathen, that we can say, we have a little flock who have entirely surrendered themselves to the Lord; and provided we grow not weary, and you should send us help, we may reasonably expect to see much good done among the Namaqua nation. Should the future Missionaries settle with us in Warne Bath, so that we constitute but one family, it would be adviseable to purchase at once 500 sheep and goats, with twenty cows, which would cost about 1200 rix dollars altogether. Though this appears, at first, a heavy expense, it would be a saving in the end, as the capital would remain and increase; should no unforeseen misfortune happen to us, we should then be provided with food from our own flocks and herds, which is now our greatest expense."

No. II.—*Extract of a Letter from the Missionaries lately employed in Otaheite, dated Huaheine, November 12, 1808.*

Honoured Fathers and Brethren,

You will, perhaps, at first sight, be ready to inquire into the cause of this being dated from Huaheine. We are sorry that time and circumstances will not allow us to enter into particulars.

The cause of our removal is a serious war in Taheite; and that, such as will in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

We arrived here yesterday, and are just now getting our things on shore, and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single Brethren, viz. Hayward, Scott, Nott, and Wilson, are still at Taheite; but may soon, probably, join us here.

The chiefs of this island received us kindly. Should we meet with

encouragement, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

Praying that the Lord may over-rule this unexpected event, and to us painful dispensation, for the further good of the Missionary cause, we remain, &c.

JOHN DAVIES,

For the Society of Missionaries.

No. III.—*An Account of the Conversion of a Bramin, communicated by Messrs. Cran and Des Granges, at Vizagapatam.*

A Mahrattan, or Bandida Bramin, about 30 years of age, was an accountant in a regiment of Tippoo's troops; and, after his death, in a similar employment under an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder Bramin to repeat a certain prayer *four hundred thousand times*! This severe task he undertook, and performed it in a pagoda, together with many fatiguing ceremonies, taking care to exceed the number prescribed. After six months, deriving no comfort at all from these laborious exercises, he resolved to return to his family at Nosom, and live as before. On his way home, he met with a Roman Catholic Christian, who conversed with him on religious subjects; and gave him two books on the Christian religion, in the Telinga language, to read. These he perused with much attention, admired their contents, and resolved to make further inquiries into the religion of Christ; and, if satisfied, to accept of it. He was then recommended to a Roman priest, who, not choosing to trust him too much, required him to go home to his relations, and return again with his wife. He obeyed this direction; but found all his friends exceedingly surprised and alarmed by his intention of becoming a Christian, and thus bringing reproach upon his *caste*. To prevent this, they offered him a large sum of money, and the sole management of the family estate. These temptations, however, made no impression on him. He declared that he preferred the salvation of his soul to all worldly considerations; and even left his wife behind him, who was neither inclined nor permitted to accompany him. He returned to the priest, who still hesitating to receive him as a convert, he offered to deliver up his *bramin thread*, and to cut off his hair—after which, no Bramin can return to his *caste*. The priest perceiving his constancy, and satisfied with his sincerity, instructed, and afterwards baptized him: upon which, his Heathen name, *Subbarayer*, was changed to his present Christian name, *Anandarayer*.

A few months after this, the priest was called away to Goa; and having just received a letter from a Padree, at Pondicherry, to send him a Telinga Bramin, he advised Anandarayer to go thither; informing him, that there he would find a larger congregation, and more learned Padrees; by whom he would be further instructed, and his thirst for knowledge be much gratified. When he arrived at Pondicherry, he felt disappointed in many respects; yet there he had the pleasure of meeting his wife, who had suffered much among her relations, and at last formed the resolution of joining him. He then proceeded to Tranquebar,

having heard that there was another large congregation, ministers, schools, the Bible translated, with many other books, and no images in their churches, which he always much disliked, and had even disputed with the Roman priests on their impropriety. The worthy ministers at Tranquebar were at first suspicious of him; but, by repeated conversations with him, during several months that he resided among them, they were well satisfied with him, and admitted him to the Lord's table. He was diligent in attending their religious exercises, and particularly in the study of the Bible, which he had never seen before. He began to make translations from the Tamul into the Telinga language, which he writes elegantly, as well as the Maliratta. His friends would readily have recommended him to some secular employment at Madras or Tanjore; but he declined their offers, being earnestly desirous of employment only in the service of the church.

Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Telinga nation, either in church or school. This, his desire, is likely to be gratified, the Missionaries having every reason to be satisfied with his character; and, upon their representation, the Directors of the Missionary Society have authorized them to employ him, and to allow him a competent salary.

A gentleman, who knew him well, says, "Whatever our Lord Jesus requires of his followers, he has readily performed. He has left wife, mother, brother, sister, his estate, and other advantages which were offered to him, and has taken upon himself all the reproaches of the Bramin caste; and has been beaten by some of the Heathen, to whom he spake on Christianity; and still bears the marks of their violence on his forehead. He declined complaining of it, and bore it patiently."

We trust that this man will prove a valuable acquisition, and afford important assistance to the Brethren Cran and Des Granges, in their translation of the New Testament into the Telinga language, in which they are employed.

From Mr. Des Granges' journal we find that he has derived much assistance from Anandarayer, the converted Bramin. He joined the Mission on the 28th of May, 1808. "This evening," says the journal, "Anandarayer, his wife, and another native Christian, sat down to supper with the Mission family. Before supper, he offered up a thanksgiving to God, and prayed very fervently that the distinction of *caste* might be universally abolished, and that all the Heathen might be brought with one heart to glorify God."

Extract of a letter from Mr. Des Granges, dated Vizagapatam, April 17, 1809.

I received your letter of the 31st of August, 1808, shortly after the death of my beloved brother and zealous fellow-labourer, the Rev. George Cran. As I have written upon the subject of his sickness and death to the Directors of the Missionary Society, I shall not enlarge upon it here. Indeed, reflection on my loss creates in me sensations of grief which I cannot easily suppress. I would have written a Memoir on

what I knew of the worth of my departed friend, and have sent it to England before this time, had the state of my mind, my health, and my complicated labours, permitted me to steal a convenient season for that purpose. Pardon me for speaking about *stealing* a convenient season; but as the immediate labours of the Mission demand the whole of my time, from the dawn of day until nine or ten o'clock at night, I can give no better appellation to time spent, that has not the welfare, enlargement, and stability of the Mission as its chief object. If God spare my life, I will endeavour to perform this duty, as a testimony of my esteem and respect for departed worth, when the Brethren Gordon and Lee, or any other Brethren, are sent to cheer my heart, and to strengthen my hands in this infant institution.

I thank God that I enjoy better health at this hour than I have since the time that I was first attacked with the liver complaint; but I speak with fear and trembling on the subject of health, in a country where it is so precarious as it is in this. I feel more powerfully the force of the expression than ever I did before, "In the midst of life we are in death."

I wish I could inform you of the conversion of the thousands of the Heathen in this district, whose idolatry and wickedness make my heart bleed for them from day to day. Oh, the blackness of the darkness that covers them! darkness that may be felt and bewailed over by men; but which none can remove but God. I glory in God, through Jesus Christ, that the gospel is as much the power of God to salvation in this country as ever it was in any other country. At times I see by faith the piercing light of the glorious gospel dispelling the clouds, blackened by Satanic art, and which envelope the hearts, the worship, and manners, and customs of this people. Nothing but such prospects, presented to my mind through the medium of the prophecies, promises, and declarations of Scripture, keep me from sinking in despair respecting the conversion of men, driven by the Devil to all kinds of excess and riot.

But I forget myself. I am dreaming. Who is this at the side of me? Anandarayer, once a Bramin, but now, I trust, by superabounding grace, a genuine disciple of Christ; once named *Legion*, but now, by the power of Jesus, he sits clothed, and in his right mind. What is his employment? He daily carries on the devotional exercises of the natives, who are inquiring the way to Zion, with their faces thitherward. He prays in public worship with fluency, fervency, and zeal; he preaches the gospel to sinners, with every expression of ardent zeal for the glory of God, burning love for Christ, and marked affection for immortal souls; he labours from morning to night, assisting in the translation of the four Gospels, and in examining manuscripts of religious tracts, that he may put the word of salvation into the hands of his countrymen. He is blessed with a suitable partner, who has made a good profession before many witnesses—who adorns the doctrines of God her Saviour; and who has been received into the church by the sacred ordinance of baptism. Father of lights, keep them as thy jewels, and thy peculiar treasure! Hide them with the shadow of thy wings! Fill their hearts with thy love! Enrich them with the graces of thy Holy Spirit! Guide them by thy counsel, till thou receive them to thy glory! Oh, may this earnest of thy sovereign, special grace, be the forerunner of the salvation of millions yet unborn, until Immanuel's angelic hosts exclaim,

Hallelujah! Hallelujah! the kingdoms of this world are become the kingdoms of our Lord and of his Christ!

No. IV.—*Extract of a Letter from Mr. Des Granges, dated Vizagapatam, Sept. 1809.*

“I have received the sum of 500 sicca, or 540 Arcot rupees, from the society entitled ‘The Christian Institution in the East,’ to be devoted to the purpose of translating the Scriptures, and other useful works, into the Telinga language. When that sum is expended, I expect to receive supplies from the same source; so that I shall not make any application to you, at present, for pecuniary aid for the above purpose. But in the present state of the Mission, the distribution of tracts in the native language is of the last importance. I have several drawn out, calculated to attract the attention of the natives, and to impress upon their minds the necessity and excellence of the doctrines and precepts of the Bible. Hitherto I have had as many manuscript copies written as I possibly could, and have given them away to the natives. But this is very tedious, and is attended with great expense; I have therefore written to Madras, in order to ascertain whether it is not possible to have a few hundred copies of each tract printed.

“My time is now so fully occupied, that I must again request you to excuse me for not sending a regular journal. I must omit the performance of this important duty, and pleasing exercise, until the arrival of the long-expected Brethren: I hope then to make up the deficiency.

“I long for the arrival of the Brethren, in order that I may give you a correct statement of the affairs of the Mission, of the translations, schools, &c. which I am not able to do at present. My time must be principally employed in completing, if possible, a correct grammar and dictionary for the use of the Brethren, that they may commence the language with facility immediately on their arrival. Blessed be God that the way is smoothed for them, and that they will be able to leap over the hindrances upon which my late dear Brother and myself so often stumbled. I have abundant materials for the above purpose, but great diligence and intense application will be necessary to collect them into a luminous and correct system; however, if God spare my life, all will be ready by the time that the Brethren have learned to spell and to read.”

No. V.—*Extracts of a Letter from Mr. Errhardt, Missionary at Matura in the Island of Ceylon, dated Sept. 25, 1808.*

“To-day I had the peculiar pleasure of receiving a letter from the highly-respected Directors of the Missionary Society, dated Jan. 6, 1808, informing me that they would allow me the same salary as to Mr. Palm, for which I return my sincerest thanks, wishing that our Lord Jesus may bless both them and the whole Missionary Society. I am grieved that I cannot, as yet, contribute any thing towards my own support; and Government has not made the least addition to our salary; but

should I be able to increase the means of my subsistence, I shall not fail immediately to lessen the expense which I occasion to the Society.—From the establishment of a school I can expect nothing. I made a trial with a Cingalese school, but was obliged to give it up. Were I master of the English language, I might perhaps better succeed: or had I a printing-press, and some intelligent people to work it, I might gain something and do much good, as religious books, even those wanted for the public worship, are extremely scarce.

"In the same letter, the Directors greatly urge my acquiring a perfect knowledge of the Cingalese language. I am exercising myself in this difficult language, and should have made it my principal study, had not the governor given me the charge of this dreadfully-neglected congregation, to the care of which my attention is now chiefly directed. You can form no adequate idea of the deplorable state of the Christians in this island. Most of them live worse than the Heathen, who still have some reverence for their idols, and conscientiously offer them their sacrifices; but most of the Christians seem to have cast off all regard for the true and living God, despise his word, and profane his sabbaths. Did I not feel myself in duty bound to obey the warrant of the governor, I should at once leave the Christians and turn to the Heathen. But the Christians stand as much, (if not more,) in need of instruction as the Heathen; for they must first *become genuine Christians*, in order to prove burning and shining lights among the Heathen. But now our holy religion is rendered contemptible and odious, by their profaneness and vices.

"I do keep a diary, but to send it quarterly I cannot promise, for want of opportunity, as no vessels land here, but most at Columbo, and a few in Galle—but I will lose no proper opportunity. My heart's desire is, to report to you much that is good. May the Lord have mercy upon me, and help me! My wife frequently converses both with Dutch and Cingalese females about God, and the Christian religion.

"On Sunday, December 18, I administered, for the first time, the Lord's supper. Thanks and adoration be to him for this invaluable privilege! But out of forty-five members, of which the congregation consists, only three men and three women partook of the holy ordinance: the rest stay away under various pretences. May God, in infinite mercy, condescend to open their eyes, that they may see their sin and danger, and flee from the wrath to come. I solemnly call upon all that love our Lord Jesus, to remember myself, my poor flock, and the multitudes of Heathen in Ceylon, in their prayers and supplications."

He thus concludes.—"Thus far the Lord has helped me. What I have been able to do in the course of this year is little indeed; yet I will not cast away my confidence, but cheerfully hope that God will mercifully regard my cry, and make me an useful instrument for the promotion of his glory, and the salvation of souls. I do once more solicit an interest in your prayers."

Extracts from the Appendix of the Eleventh Report of the Religious Tract Society, 1815.

Dear Sir,

P. May 2, 1815.

I AM happy to acquaint you, for the information of the Religious Tract Society, that their Pamphlets have been essentially beneficial in Cornwall. In this town our friends have long since established a kind of Auxiliary Society, to purchase and promote the gratuitous distribution of Tracts in our neighbourhood. Several thousands have been circulated in this way from Saltash to the Land's-End; and great benefit, we have reason to believe, has been derived from them. I have frequently, when preaching out of doors to large congregations, given away a number of Tracts, to conciliate the minds of rugged fishermen, or profane minters; and I have seldom seen this method fail of obtaining an attentive hearing. In some instances I have been ridiculed and abused by desperate men, at the mere offer of a Tract. In such cases I have persevered from one to another, until at length some one has accepted it, and the rest have immediately flocked round me with such eagerness for them, that my stock has been insufficient to supply them.

A respectable merchant of this neighbourhood had, about eighteen years since, been a professor of religion; but a tour through France, Holland, and Italy, about that period, plunged him into the most dreadful sins, and sent him back to England devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed, as to writhen his soul with uncommon anguish, and make him wish himself any thing else but a man, dying and accountable. Happiness has been far from him; and, notwithstanding his bitter invectives against religion, his eager attention to infidel books, his blasphemous and vehement controversies, and the intoxicating pleasures into which he sunk, his retirements were a hell upon earth—gloomy beyond description in secret. Suicide has often presented its allurements to him; and, but for Almighty grace, must have prevailed. But “what hath God wrought!” About six months since, a Cartel, with sick prisoners from Bristol, bound to Morlaix, put into St. Michael Mount, by stress of weather. Business brought Mr. ——— acquainted with the Captain. The vessel sailed the first opportunity; but, after beating about some time, she was obliged to come into Penzance. I went on board, and distributed about 200 of your Tracts among the prisoners. A few days afterwards, Mr. ——— came with his little boy to the vessel. While he was conversing with the Captain in the cabin, his boy was playing round the table; and the Captain, to please him, gave him one of the Tracts I had distributed on board. The child took it home. The following Sabbath morning, the father sat in his parlour, gloomy, wretched, and miserable. He never attended any place of worship. The children had been playing with the Tract brought from the Cartel: they had retired:—the Tract lay on the table. Distracted with horrid thoughts, he snatched it up, to drive them away. It was the “Life of Colonel Gardiner.” At first, he read with indifference. His curiosity was soon excited. His attention was fixed as he proceeded, and at length his whole soul was engaged in the narration of the Colonel's abandoned life before conversion. It suited his case;—it spoke his

feelings. Absorbed in attention, and trembling with agitation, he came to the Colonel's conversion. He could read no more;—his heart was full. Bursting with similar impressions, he stole up stairs—locked his door—and for the first time, for eighteen years, he fell on his knees and prayed for mercy!!! Constrained to attend Divine Service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and become as active for the interest of Jesus as he once was in the service of hell. I have another case to notice equally gratifying, but must leave it for another occasion.

I remain, your's, respectfully.

The Rev. J. Hughes.

May 22, 1810.

THE multiplicity of business at the meeting of the Tract Society prevented me from communicating a circumstance relative to the success of our Tracts, which, as it has afforded me much pleasure, will, I doubt not, be gratifying to every one who loves to hear of the success of Truth in whatever way it is effected; for this reason I take the liberty of communicating it to you.

A person, now one of our congregation, dates his first serious impressions from reading a Tract put into his hands by a shopkeeper in London.—He is a man upwards of fifty years of age, who has lived till within the last two years, in the total neglect of every thing sacred, and in the constant practice of very gross sins. He was a hard-drinker; a most profane swearer; and, in other respects, ranked among the very worst in our depraved town.

On going into the shop of the person abovementioned, he reproved him for the sin of drunkenness; (being then intoxicated :) he denied it; some conversation ensued, which was followed by presenting him with a Tract, which he afterwards read with attention. It made no small impression upon his mind; so that though he continued for a time afterwards in the practice of sin, he was restless and very uneasy.

He shortly after came under the preached word, and the sight of him astonished many who knew him, for he was a monster in human shape. God was pleased to send the word to his heart; he heard with deep sorrow for sin, and from the consequences which followed, we have good reason to hope his repentance was unto life.

He from that time became a regular hearer of the Truth; and has now, for nearly two years, eagerly sought every mean of instruction; and by attending public preaching, prayer meetings, &c. has grown in grace, and in the knowledge of Jesus Christ.

He is become a truly sober man; he has long forsaken his old companions in sin, "who gaze, and admire, and hate the change." His hallowed lips are employed in the delightful work of prayer and praise. He is indeed "a wonder to many;" we are constrained often to say, "What has God wrought!" To say all in few words, he *was* like the ancient Corinthians, and he is *now* what many of them were, through the Divine mercy and grace, "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." On the first Lord's Day in the next month it is intended that he shall be received into fellowship with us, and sit down at the Table of the Lord.

THE
CHRISTIAN'S MAGAZINE;
ON A NEW PLAN.

No. V.]

MAY, 1810.

[VOL. III.

FOR THE CHRISTIAN'S MAGAZINE.

—♦—
*The State of the Reformed Church ; as also of the
different Religious denominations in Holland, pre-
vious to the late Revolution.*

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(Continued from p. 161.)

THE principal dissenting denominations of Christians in the United Provinces, are the Roman Catholics, the Lutherans, the Remonstrants, or followers of James Arminius, the Anabaptists, the Collegiants, or Rhynsburgers, and Quakers, or Friends.

The Roman Catholics are allowed liberty of conscience. They have in the cities, as well as the country, many churches and chapels, which being built in the form of ordinary houses, are also dwellings of their priests. In these chapels they perform their worship according to their peculiarities. They may not, however, build any chapel without the permission of the government. Nor is it lawful for them to form processions in public, with the consecrated host ; and the priests may not appear in the

streets any where in the dress of their order, or any formal dress. In some places of Dutch Flanders, the host may be publicly carried in procession, once a year. In the year 1720, the Roman Catholics of Zevenbergen, a city in Holland, on the borders of Brabant, ventured, not only to bury their dead with drums and colours, but the priest had begun to build a stone church in place of the wooden barn, where they had before worshipped. But the supreme magistracy being informed of this, obliged the priest to demolish the building at his own expense, and erect a new wooden barn like the former. The Jesuits, according to repeated decrees, may not live in these provinces; yet they are suffered to remain here and there, by connivance. In the year 1730, the States of Holland passed an act consisting of several articles, of which the principal were the following, viz. That no Romish priest should officiate without permission from the burgo-masters in the cities, and from bailiffs in the country—that no priests should be suffered thus to officiate, but those who were native born subjects of the state—that priests belonging to a religious order, monks and jesuits, should not officiate—that priests must declare to the government, upon their word as priests, and confirm such a declaration by their signature, that they reject the sentiment that the Pope may discharge subjects from the duty of obeying their magistrates—that they must teach the contrary of this sentiment to their people, and promise that they will not employ themselves, for money or the value of money, in any foreign cloisters, seminaries of learning, or churches—that no papal bulls, or any other ecclesiastical decrees of their church, shall be made known and published, before they have shown them to the proper civil officers. In the states of Brabant and Flanders, the members of this

communion pay a yearly sum for the privilege of worshipping according to their rules, to the treasurers of the Reformed Churches respectively, where they reside.

They who have the care of the catholic poor in the cities of Amsterdam, Haerlem, Hoorn, Delft, Rotterdam, and Medenblik, have the liberty of using for the benefit of said poor, all property which is devised to them for that purpose.

The Roman Catholics are excluded from all public offices, excepting in the army, where they may hold any place, but that of field-marshal. In consequence of representations made from some of the barrier towns, and other frontier places, in 1738, it was decreed by the States General, that every military officer, who at the time of his appointment professed to belong to the Reformed Church, but afterwards embraced the catholic faith, or married a catholic wife, should forfeit his commission.

The catholics in the United Provinces, are divided into those who reject the papal bull *Unigenitus**, and those who receive it, or as they call themselves, Jansenists and Jesuits, of which the latter are by far the most numerous†. The difference between these two has arisen to such a height that they hold no christian communion with each other, nor attend mass, when not celebrated by a priest of their own sect. They give each other the name of Schismatics; but the Jansenists, the most moderate of the two, declare that they unwillingly withhold communion from the others. They consider themselves as members of the Catholic Church, and the Pope as

* For an account of this bull, and of Jansenius, see Mosheim, Vol. v. p. 204—229. and Buck's Theological Dictionary, under the head Jansenius.

† Mosheim states the Jansenists to be the most numerous. His translator, however, corrects his mistake.

their visible ministerial head, and the chief bishop or pastor of the faithful upon earth. Yet they do not consider him entitled to a blind obedience, inasmuch as he is fallible, and his solemn decisions subject to the test of scripture, and the rules of the church. The Jesuits, on the other hand, consider these decisions of the pope as entitled to unqualified obedience, and therefore, do not commune with the Jansenists.

The government have ever declined interfering in the disputes between these two parties, and exerting its authority to make the Jansenists obey the pope, though solicited by Roman Catholic powers, especially the Venetians. The answer they gave to the latter is worthy of being noticed. 'In all matters pertaining to worship and ecclesiastical discipline, they said, Conscience must be free, without the least violent restraint. Every person has a perfect right in religion, to choose or reject what he judges to promote, or hinder his salvation. We judge our religion to be the best, and we wish all our subjects embraced it: but we will not attempt to force any one to do so. Every one professes that religion which he thinks best; provided he conducts himself as a good and faithful subject. On this footing we tolerate the Roman Catholics, without troubling ourselves about their particular differences. We cannot exercise our authority, according to the unalterable laws of our commonwealth, to decide these differences. Much less can we suffer a foreign authority to be exerted, to oblige any one to forsake his own opinions, or blindly subject himself to him who calls himself supreme bishop. We are bound to defend the one and other party from persecution; and never can we consent that the Roman hierarchy should exercise an unlimited power in these states.'

In the seven United Provinces, there are three

hundred and fifty churches of the Romish persuasion, which are served by about four hundred priests. In Dutch Flanders there are also a great number of Romish churches and priests. Of the churches in the seven provinces, fifty-one, which are served by seventy-four priests, are of the Jansenist party. The rest have embraced the opinions of the Jesuits. In most churches there is but one priest—in some, two or more, in proportion to the number of their members. The priests are chiefly secular, but there are at least a hundred regular ones*, as minorites, preaching friars, jesuits, augustines, franciscans, benedictines, &c. ; of these last description, the minorites and preaching friars, are the most numerous. Of the priests who have received the bull *Unigenitus*, fifty have the title of arch-priest. Among the Jansenites there is one arch-deacon from the archbishopric of Utrecht, and five arch-priests.

In Gelderland, among forty churches and as many priests, there is but one church and priest who are Jansenists. In Holland, among two hundred and fifty churches and two hundred and thirty-five priests, forty churches and sixty priests are Jansenists. In Zealand, there are three churches and four priests, who have all received the papal bull. In Utrecht, among thirty churches and forty-five priests, eight churches and twelve priests are Jansenists. In Friesland, among twenty-four churches, and thirty-one priests, but one church is Jansenist, which is served by two priests. In Overijssel, there are twenty-seven churches, and thirty priests, all of whom have

* The clergy of the church of Rome are divided into regular and secular. The regular consists of those monks or religious who have taken upon them the Holy Orders of the priesthood, in their respective monasteries. The secular are those who are not of any religious order, and have the care and direction of parishes.

received the papal bull. In Groningen, and the Low Countries, there are ten churches, which are served by thirty priests, who have also received the above-mentioned bull. It is calculated that the Roman catholics constitute one-third of the whole number of the inhabitants of the United Provinces.

The priests who have received the papal bull, are generally appointed by the Pope's nuncios, with the approbation of the nominal chapter of Haerlem. There are yet eight priests who call themselves canons of the said chapter ; and one has the title of Dean of the chapter. The existence of such a chapter, however, is denied by some of the friends of the above bull. The priests thus appointed, are obliged to sign a formula, by which they subject themselves to the bulls of Innocent X. and Alexander VII. which condemn the sentiments of the Jansenists, and the bull of Clement XI. called *Unigenitus*, which requires the above bulls to be received with respectful silence ; and also promise perpetual obedience to the Roman hierarchy, the papal vicar, and the internuncios. They moreover engage, that they will hold no fellowship with such as do not submit to the Roman see, and will report to the vicar or internuncius at Brussels, all such as do not obey the abovementioned bulls. They abominate all such who, in spiritual matters, have recourse at any time to civil magistracy, or in any degree protest against the authority of the see of Rome. The priests of North-Holland, who are approved by the chapter of Haerlem, simply adopt the bull *Unigenitus*, and promise to take care that their congregations adopt it also. To make this adoption more general, the university of Louvain, where many catholics prepare themselves for priests in this country, in the year 1730, determined to give no degree to any student until he had adopted the bulls already mentioned.

This accounts for the fact, that those who have adopted the papal bulls are the most numerous.

At the head of the Jansenists is the nominal archbishop of Utrecht. In the vacant bishopric of Haerlem, is a vicar of the same party, who possesses his spiritual jurisdiction, and receives no spiritual authority from the archbishop. These two fill the churches as they become vacant, with priests of their own denomination. The nominal chapter of Utrecht, by whom the archbishop is chosen, consists of nine canons, including the archbishop and dean. Among the canons is one who fills the office of Secretary, and another that of Censor, of books. The other Roman Catholics insist, that the chapter of Utrecht, since the separation of the country from Spain, is become extinct, because the places of the canons are filled by the Reformed. The Jansenists, on the contrary, with great zeal defend the legality of the chapter against their opponents.

(To be continued.)

FROM THE RELIGIOUS MONITOR.



A Letter of the late Rev. H. Venn, to one who had just entered on a Religious Life.

DEAR SIR,

Nov. 6, 1765.

I CANNOT leave Shropshire, without giving you joy on your determination to live in the service of Christ. This connects us more closely than if we had sprung from the same parents; for, in numberless instances, brothers will be separated from each other, as far as heaven is from hell; but all who love the Lord Jesus Christ, shall dwell for ever with him. Love to him and your soul prompts me to lay before you a few hints, furnished from long service in the church of Christ, which had I received on my entrance into it, they might have preserved me from many hurtful mistakes.

Your Christian calling is a warfare, where no quarter can be given on either side. If you prove faithful unto death, angels will receive your departing soul; eternal glory will be your crown; the armies of the saints will receive you with transport, as a soul ransomed with that precious blood to which they owe their all; and the Redeemer's presence will be your heaven for evermore. Should you forsake his service, or hold secret correspondence with his foes, you must be punished, like them, with eternal infamy in hell.

The enemies you have to oppose, and conquer, will probably be, first, your former intimates, friends, and nearest relations, whose polite conversation, and affection for you, have been so pleasing; for, till

their judgment of sin, true religion, and man's chief good, are formed from Scripture, as your own now is, they must both despise and hate the way of life in which you must persist. With these opposers, your corrupt nature will take part; and also a subtle destroyer, long practised in arts and wiles to compass the ruin of immortal souls. In this perilous condition, you have joined yourself, (effectually influenced by his grace,) to Christ, as your leader and commander. Under his banner, diligently using the means he in tenderest love enjoins, you are confidently to expect both protection and victory.

These means, are secret prayer; study of the Bible; public worship; hearing his preachers; Christian society; and much retirement.

Secret prayer, at stated times, was constantly practised by our Lord. All his illustrious saints have done the same. Indeed, *stated* times of prayer, where they can be had, are no less needful to make the soul flourish, than *stated* meals to keep the body in health. Wilfully to neglect them, is to walk contrary to the example of Christ and his saints, which can never produce resemblance to them in our life. Yet *stated* times of secret prayer will grow tiresome, and prove of no use, unless you take pains to present yourself a worshipper before the Lord in spirit and in truth, by looking up, and begging that the Spirit of grace and supplication may be poured out upon your soul. But when you duly observe *stated* times of secret prayer, be not cast down, because you find great stupidity of mind, and know not what to ask; or because you feel your faith weak, much backwardness to pray, and a swarm of idle thoughts oppressing you. Do not on this account leave off your constant devotions; nor question whether they will profit your soul. It is much for your good, to feel that you have no power of yourself to command

your own thoughts. It is much for your good, that your own experience should confirm what the word of God teaches, that you are weak and poor, always standing in absolute need of the mercy of God, the grace of the Lord Jesus Christ, and the power of the Holy Ghost.

On the contrary, beware of being elated on account of that enlargement of heart, and spiritual joy, which you will find sometimes to flow in upon you. Should these lead you to think highly of yourself, carelessness first, and then perhaps a miserable fall, will follow; for self-exalting thoughts pollute the soul, and grieve the Spirit of God; neither can any dependence, as to future safety, be justly built on what has passed in our own minds. Witness the noble confession Peter made of his faith in Christ one hour, and the astonishing reprimand he received the next: "Get thee behind me, Satan; thou art an offence unto me." These sensations of spiritual joy realize to us some of the precious promises made to believers in Christ, and are designed to allure us; not to excite a conceit of any thing good in ourselves.

To secret prayer, you will join devout study of the Bible; because it is our infallible guide, and the treasury of all truth necessary to salvation. But the riches laid up there, are not to be found by proud or careless minds; none possess them, till they dig for them as for silver, longing to know the will of God, that they may do it.—To superficial readers of the Bible, it presents little more than a great number of duties, which must be performed; and sins which must be renounced; with insupportable pains, in failure of obedience;—passages of excellent use, when believed; as they at once rouse the selfish soul of man to seek reconciliation with God, and help from heaven; and sweep away every refuge of lies,

under which the love of sin leads us to take shelter. But *earnest* and *devout* readers of their Bible discover much more—they discover the tenderness of Christ; the efficacy of his blood to cleanse from all unrighteousness; and a variety of spiritual blessings, which are the present reward of being true-hearted in his service. I am at a loss for words to express how much solid knowledge, transforming your mind into the divine image, you will certainly gain by persevering in diligent prayer year after year, for the true interpretation of God's blessed word, that you may be made wise and holy. A pattern is plainly set before us in these memorable petitions; may they come from our hearts, and ever dwell upon our tongues! "I am a stranger upon the earth, (very soon to leave it, therefore its riches and honours cannot profit me,) O hide not thy commandments from me, which will enrich me for ever. Open thou my eyes, that I may see wondrous things in thy law! Thy hands have formed and fashioned me; O give me understanding that I may know thy law!" This method of reading the Bible must be continued through life, especially whilst the capital truths of the Bible are before our eyes. We shall thus be secured from abusing any part of the word of God. And those who dare despise, as if they knew enough, persevering prayer to be taught, by the Spirit of God, what is contained in his holy word, fall into pernicious errors; wrest some passages of Scripture to contradict others; or grow violently zealous for doctrines, but very cold respecting that heavenly mind those doctrines are revealed to produce. Our profiting will then only appear, when, after the example of David and St. Paul, we pray, from a deep conviction, that we cannot be properly affected with what we believe, unless we are divinely taught; and that if any man

thinketh that he knoweth any thing as he ought to know, that man knoweth nothing.

Secret prayer, and devout study of the Bible, will prepare you to *worship* in the house of God. And here, you need beware of a fatal error, common amongst many who love to hear the Gospel preached. Assured from the oracles of God, that preaching the Gospel is the appointed means to convert sinners, and knowing they were themselves illuminated in this way, not a few shamefully disparage public worship; as if all good to the soul was to come through the speaker, none from calling with one heart and voice upon the name of the Lord in his own house. Hence, whilst both minister and people should be abased before God, in confession of their vileness; should be pleading in the full assurance of faith, the sacrifice and intercession of Christ for pardon; should be earnestly imploring more grace to serve the Lord to all well-pleasing; should, with fervent love to all mankind, be recommending them to the tender care of our heavenly Father; and be filled with joy, in returning ardent thanks for the loving-kindness of God towards themselves and all men: whilst this grand business is carrying on, a total inattention is visible in many countenances. Their entertainment seems only to begin when the preacher has taken his text! Gross ignorance! Impious indecency! Professed believers, can you imagine you shall ever receive profit in one means of grace while you pour contempt on another? or that, after passing through the time of divine worship without any exercise of repentance, love, and devotion, you can be in a fit disposition to attend to the things which shall be delivered from the pulpit? Be undeceived: it is novelty and curiosity by which you are pleased, in all the discourses you extol. On the contrary, I would have you, dear sir, raise your

expectations very high of the good you are to receive from first praying with the congregation, as a child of God by faith in Christ Jesus, before you hear the pastors of his church. There is a necessity for this. It is intended to prepare and soften the ground for receiving the good seed; and to open the heart for believing and obeying the truth. Remember, though preaching Christ is ordained to gather in the outcasts; when gathered, they are to offer up prayers and praises, intercessions and thanksgiving, a pure offering in righteousness. Remember that hearing will very soon cease for ever—Spiritual worship is immortal. Had we therefore our choice, whether Paul should preach to us, or call us to fall low with him on our knees in prayer, we must prefer the latter; because every one had much rather come into the presence of his beloved sovereign, to ask what he has promised to bestow, than hear another extol him ever so highly. An itching ear is a disease dangerous and epidemical: and if hearing has not made us love the house of prayer, it is hard to conceive it can have done us any good at all.

You will not misconstrue these remarks, as if they insinuated that preaching Christ is not of the utmost importance, and what all Christians must value and attend to. This preaching conquered the bloody-minded persecutors in Judea, and brought thousands to adore Christ crucified. This subdued the heathen world; and every church of Christ owes its existence, preservation, and increase, to the word of life preached. Our Lord emphatically warns us against false prophets, by comparing all who expect advantage from their preaching, to the foolish hope of gathering grapes from thorns, or figs from thistles. Our Litany deprecates, almost in one breath, as three of the greatest curses to mankind, pestilence, rebellion, and false doctrine.

Much indeed are we to prize the faithful preaching of the everlasting Gospel. It is the good seed, which falling upon good ground, the heart believing, brings forth fruit abundantly. Only honour equally, in its turn, every ordinance of God. Esteem spiritual worship of him, in his house, no less profitable than the dispensing of his holy word.

To secret prayer, study of the Bible, public worship, and hearing the word, you will add the society of Christians engaged in the same warfare as yourself. This is commanded by God, and is of great advantage. We are social by nature, and our companions must be infectious, if destitute of faith; or greatly improving, if we make a right choice. Love unfeigned to our Saviour will give us a strong aversion to the discourse or company which pours contempt upon his excellency and precepts. Nor is it possible, where the duty of men in their business or office does not oblige them to be in company with profane and voluptuous men, to consort with them, and be guiltless. The warning is merciful and very alarming: *A companion of fools shall be destroyed.* And lest worldly interests, or a remaining love for the witty, enlivening conversation of profane people, should bribe us to believe we may sometimes associate with them, and yet receive no harm—the salutary advice is, *Be not deceived; evil communications corrupt good manners.* Your society, therefore, must be with real, not nominal Christians, *for he that walketh with wise men, shall be wise.*

But do not expect to find real Christians such as you may figure them in your own mind, nor scan their life with a severe eye. Judge of your fellow-soldiers by what you know of yourself in earnest, as you certainly are. Innate corruptions are very stubborn; and though besieged and doomed to death, make frequent sallies. Hard is the conflict to get

the mastery over a besetting sin ; and this is seldom obtained at once without many falls. Be jealous of the hypocrisy, natural to us all, of passing a favourable judgment on our own condition, faulty as we are ; yet condemning others as dissemblers, for the same things we find in ourselves. Alas ! the very best have abundant cause to think themselves vile ; for it is notorious, (whatever some may boast,) that believers in Christ, one and all, are still polluted, imperfect, inconstant—they are often impatient of each other's infirmities, and scarcely able to be at peace amongst themselves ; though they all experience, as they confess from day to day, the tender compassions of their heavenly Father, under all their failures.

Be not stumbled, if you should meet with many hollow professors, talkative, and full of confidence on account of their supposed conversion, and the knowledge they have attained in spiritual things. So it has been from the beginning. Upright followers of the Lamb are few in every age ; you may know them by their disclaiming, with equal care, all trust in their own spiritual attainments, and the baneful abuse of imputed righteousness, and the election of grace ; by their tender fear of offending God ; by their humility and meekness, their generosity and compassion ; and the great benefit to be derived from their discourse, full of a divine savour. With persons of this excellent sort, cultivate an intimacy : they will build you up in your holy faith ; they will establish you in every good purpose. You will burn with a desire to be like them ; and, on leaving their company, you will find a spirit of prayer rising up in your mind.

But company, beyond a certain measure, is injurious. Keeping much retired, and by ourselves, is very profitable for us all. Indeed, when our

worldly business is attended to as it ought, and secret duties punctually observed, there cannot remain a great deal of time for persons in any station to spend in company. And they who imagine praying at certain seasons, hearing the Gospel, and then entering into a sort of general conversation about religion and religious people, will be sufficient, are grievously mistaken. Unless we love, (and contrive as we are able,) to be much alone, how can we often and solemnly call to remembrance the evil of our past life, or loath ourselves? How feel contrition for the follies of our innate depravity? How, with the blessed Mary, ponder in our hearts the sayings of our Lord? How enter deeply into his agony and death, the price of our peace, and eternal life? How weigh the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful? How feel the strength and multitude of our obligations to live in exemplary obedience, constrained by the love of Christ, which passeth knowledge? Though the pastors of Christ's church speak on these subjects, and they make part of every conversation, we must ruminate in private upon them, or they will never duly impress and fill our minds. Therefore the most distinguished saints, before they entered on any arduous work for the glory of God, or the good of men, did not think their purity of intention, or the promise of God's Spirit sufficient, without preparing by much retirement. Moses, Elijah, Daniel, the Baptist, and our Lord himself, teach us, by their practice, the benefit and necessity of being often and much alone. Great and many evils grow up in the church, from its pastors and people neglecting to copy these infallible examples. For want of being much alone, popular teachers are puffed up—thence become contentions, jealous of those they fear as their rivals—disputers, and abusers

of their fellow-servants. For want of meditation in privacy upon the truths of God, professors of faith in Christ become arrant Pharisees, whilst they violently condemn Pharisaism ; formalists, though they know it not, in the midst of perpetual exclamations against formality : for they can talk, without humiliation, of man's total corruption, and the sinfulness of sin ; they can talk, without gratitude, of redemption by the blood of God manifest in the flesh ; and without grief, on the hypocrisy and unbecoming lives of many who make a profession of faith in Christ. Nothing, in their discourse on these deeply affecting topics, strikes the hearer's mind as coming from a broken heart. This profanation of sacred truths, by talking of them with a careless, dissipated spirit, does much hurt ; and we incur guilt, like those who take the name of the Lord in vain. Yet this must be the case with us, unless there be a due mixture of solitude with society, to gird up the loins of our minds, and effectually impress us by much intercourse with God alone.

With respect to the multitude of ignorant and licentious men, you must expect their ridicule and censure, which by no means should gall or irritate your mind. You could not be a servant of Christ, were you approved by them. " If ye were of the world, the world would love its own : but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Yet in this case, love hopeth all things, and endureth all things ; hopeth the time will come, when they who think you mad, will worship with you in spirit and in truth. Meanwhile, love will enable you meekly to receive contemptuous treatment and hard speeches against your faith, your conduct, and your friends. Be not eager to justify yourself, nor over-forward to

make converts by much speaking. An irksome truth becomes more so by being unseasonably urged. Besides, wordy people are set down as loving to hear themselves talk; and novices are proud to gain proselytes before they are established themselves in the truth, or know their own religion. But in victory over pride, anger, and all wickedness; in steadfastly observing every rule of holy living laid down by our Saviour; in courteous behaviour to all men; in calmly urging the word of God, when some favourable opportunity presents of bearing testimony to the truth. In these things you cannot exceed. Wait patiently, and you will by such irreproachable and wise conduct, stop the mouth of prejudice, and win over some to come forth and live a Christian life, as you do.

I wish you much of the presence and peace of God in your soul; in your practice and temper, much steadiness and love; and a gracious answer to your prayers for your friends, relations, and fellow-sinners. May we remember each other before God; beseeching him, that we may strongly recommend his truth and service, by great usefulness, till we are for ever with him.

From yours, &c.

H. VENN.

FOR THE CHRISTIAN'S MAGAZINE.

CHURCH OF GOD.

Nº. XI.

*Officers.*

A COMMUNITY so large, and yet so compact formed, preserved, and perpetuated with so much care; directed to so high an end; and furnished with principles of such universal application, as we have proved the church of God to be, requires a suitable regimen. God is the God of order: no order can be kept up any where without government; and no government can exist without officers to administer it. Our next inquiry, therefore, relates to the *officers* whom Christ hath appointed.

In the Apostolical church were the following:
viz.

1. APOSTLES,—1 Cor. xii. 28. Eph. iv. 11.
2. PROPHETS,—Rom. xii. 6. 1 Cor. xii. 28.
Eph. iv. 11.
3. EVANGELISTS,—Eph. iv. 11.
4. PASTORS and TEACHERS,—*Ibid.* Acts xiii. 1.
who *ruled*,—
who also *laboured in word and* } 1 Tim. v. 17.
doctrine,—
5. ELDERS, who “ruled” *without* “labouring
in word and doctrine,”———*Ibid.*
6. DEACONS,——Acts vi. 1—6. 1 Tim. iii. 8.

It is evident that the great object of all these offices was the religious education of the world. We mean, that they were intended to instruct mankind in the knowledge of divine truth; to inspire them with pure principles and spiritual affections; to form their individual and social habits to practical holiness, and moral order; in one word, to render them "meet for the inheritance of the saints in light."

It is also evident, that some of these offices were only temporary. Which of them were designed to be permanent, and in what form, is an inquiry which we must postpone till we shall have settled a previous question.

It has been, and still is, a received belief among almost all who profess Christianity, that the Redeemer has instituted a regular ministry to be perpetuated in an order of men specially set apart and commissioned by his authority, for the purpose of inculcating the doctrines and duties of Christianity; and that no man may lawfully enter upon its functions without an official warrant from them who are themselves already in office.

Others contend that this whole system is of human origin; is founded either in ignorance or in fraud; and militates directly against the nature and privileges of the Christian church.

Others again, attempt a middle course; allowing the general principle of a ministry, but leaving the application of it at large; and conceiving the exercise of gifts with the approbation of the *church*, that is, a number of professing Christians met together for public worship, to be a valid and sufficient call.

To clear up this matter, let us consider,

1. What the scriptures have determined concerning the *fact* in dispute: and
2. What are the uses, qualifications, and mode of preserving, a standing ministry.

1. As to the *fact*. These things are worthy of regard :

1st. It is undeniable, that from the time God set up his church in her organized form, (and even before,) until the Christian dispensation, there was an order of men consecrated, by his own appointment, to the exclusive work of directing her worship, and presiding over her interests: insomuch that no man, but one of themselves, not even a crowned head, might meddle with their functions; nor undertake, in any way, to be a public teacher of religion, without an immediate call from heaven attested by miraculous evidence.

2d. The ancient prophets, “ who spake as they were moved by the Holy Ghost,” foretold that the same principle should be acted upon in the days of the Messiah. Thus in Isa. lxvi. 21. *I will also take of them for PRIESTS and for LEVITES, saith JEHOVAH*—and Dan. xiii. 3. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* The word rendered “ wise,” signifies “ teachers,” whose business, and, according as they are blessed of God, whose happiness, it is to turn men unto righteousness. Our Lord himself has used the term in the same sense, as indeed it was a very common signification among the people of the East: *Behold I send you prophets, and WISE MEN, and scribes.* Matt. xxiii. 34. The force of the argument is, that these predictions contemplate events which were to take place in the Christian economy; and without which they could not be fulfilled. The passage from Isaiah refers to the “ new heavens and the new earth” which the Lord should make: consequently, to New Testament times: And not only so, but to their most illustrious period—the restoration of the Jews, and the glory of the latter day. “ Priests

and Levites," to perform services similar to those under the old economy, there can be none; because the end of those services being accomplished, their further continuance is impossible; and the economy itself has vanished away. Yet the prediction and the promise must be fulfilled: and can mean nothing less than this, that as the Priests and the Levites were appointed of God to minister in holy things during the former dispensation, and in a manner suited to its peculiar character; so there should be appointed of God, under the new dispensation, a ministry corresponding to its peculiar character; which ministry should flourish even in those days when the most copious effusion of the divine Spirit should seem to render it the least necessary. And this is a full answer to the objection brought from the promise that all *Zion's children shall be taught of God—and they shall teach no more every man his neighbour, and every man his brother, saying, "know the Lord:" for they shall all know me from the least of them unto the greatest of them, saith the Lord.* Jer. xxxi. 34.

We say that an objection drawn from such passages against a Christian ministry, as regular and exclusive as the ministry of the Levitical Law, is of no weight:

For in the *first* place, they are not more full and explicit than those passages which promise such a ministry: and as both are true, no interpretation can be admitted of one, which shall contradict the other.

Secondly. If the objection is well-founded, it sweeps away not only a standing ministry; but all religious instruction in every shape: prohibiting even parents to "bring up their children in the nurture and admonition of the Lord;" and putting under a bushel the very light of the "gifted brethren"—which would be rather lamentable.

Thirdly. There is the most perfect consistency between a great diffusion of religious light, and great use of religious teachers. We find, by experience, that the most enlightened Christians do most honour and value an enlightened ministry. The ignorant, and the vain are most ready to suppose that they need no instruction. *Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning,* (Prov. ix. 9.) *But, seest thou a man wise in his own conceit? there is more hope of a fool than of him,* (xxvi. 12.) The “principalities and powers in heavenly places,” were no novices in the knowledge of God. But when they wished to obtain still larger views of his “manifold wisdom,” they did not blush to take a lesson from the lips of Paul, (Eph. iii. 10.)

There is no difficulty in the appellation of “Priests and Levites;” seeing it was customary with the prophets to speak of New Testament blessings in Old Testament style; and not practicable for them to use any other, and be sufficiently intelligible.

3d. Our Lord Jesus Christ delivered their commission to his apostles in terms which necessarily imply a perpetual and regularly successive ministry. *Go ye, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you ALWAYS, even unto the END OF THE WORLD,* Matt. xxviii. 19.

That this command and promise though immediately addressed, were not limited, to the apostles, is so obvious as almost to shame an argument. But since we are sometimes required to prove that two and two make four, we remark,

First. That as the command is to teach all nations; it must spread as far, and last as long as na-

tions shall be found. It is therefore a command to make the Christian religion universal; and to perpetuate it from generation to generation.

Secondly. That as the Apostles were shortly to "put off their tabernacles," the command could not possibly be fulfilled by them. It runs parallel with the existence of nations. It must, therefore, be executed by others, in every age, who are to carry on the work which the apostles begun; and who, by the very terms of the commandment, are identified with them in the general spirit of their commission, which is, to preach the doctrines, enforce the precepts, and administer the ordinances, of Jesus Christ.

Thirdly. That the promise, "I am with you always, even unto the end of the world," cannot without palpable absurdity, be restricted to the persons, nor to the days, of the Apostles. Closely rendered it is, "I am with you always, even until the *consummation of the age*," i. e. "dispensation*." But what age? what dispensation? Either the Jewish, or the Christian.

Not the Jewish, certainly. It would be very strange if the grace of the Redeemer's promise should abide with his apostles till the end of the old dispensation, and run out exactly at the moment when it was wanted for the new one. The "world," therefore, is that "world" which Paul calls "the world to come," (Heb. ii. 5.) i. e. the Christian dispensation. "I have just introduced it," says the master, "and I will be with you to the close of it." The promise, then, as well as the precept, reaches to the end of time; and, like the precept, embraces a successive ministry to whom our Lord Jesus has engaged the continuance of his gracious presence.

4th. The Apostles themselves acted upon the

* ἕως τῆς συντέλειας τοῦ αἰῶνος.

principle of a perpetual ministry. “ They ordained Presbyters in every church,” (Acts xiv. 23.) Paul has left, in his epistles to Timothy and Titus, as a part of the rule of faith and practice, particular directions for the choice of Bishops or Presbyters and deacons: And in his epistle to the Hebrews, (ch. xiii. 17.) he charges these widely scattered disciples, to obey their spiritual rulers, under this precise idea that they *watch*, says he, *for your souls as they that must give account*.

5th. The New Testament abounds with predictions and warnings of *apostasy* in the ministers of religion; which, of course, implies the *continuance* of a ministry.

6th. The book of Revelation expressly recognizes the diffusion of the Gospel, in times yet to come, by the instrumentality of a public ministry, (ch. xiv. 6.)

Since, therefore, the Head of the church instituted a regular ministry in his church thousands of years ago—since he directed his prophets to foretell its existence under the new dispensation—since he gave to his apostles a commission which necessarily supposes its perpetuity—since these apostles themselves acted upon that principle in erecting churches—since the rule of faith has given instructions to guide its application—since the prophetic spirit in the last of the apostles has uttered oracles which are founded upon it—no conclusion is more safe and irrefragable than this; that a regular, standing ministry is an essential constituent of the church of God.

FOR THE CHRISTIAN'S MAGAZINE.

Remarks on Matt. viii. 34.

And behold, the whole city came out to meet Jesus, and when they saw him they besought him that he would depart out of their coasts.

WERE we without knowing the circumstances which produced it, to conjecture a reason for this conduct of the Gergasenes, it would naturally be unfavourable to Christ. Surely he whom a whole city besought to depart out of their coasts, must have done something extremely reprehensible, or at least rendered himself justly suspicious of evil designs against them. But no; he had displayed his divine power and benevolence, in casting out a multitude of devils from two poor wretched mortals, and permitted them to enter in and destroy a whole herd of swine in that country. The restoration of their fellow-citizens to reason, to personal happiness, and relative usefulness, did not, however, in the view of these people, compensate for the temporal loss they had sustained. The miracle evidently wrought in this restoration, did not excite their admiration, or reverence for the Saviour; nor did it overawe their carnal propensities, or make them desirous of experiencing his power for their real benefit.

They were alarmed lest they should suffer more seriously by him in their wordly circumstances. Their covetousness made them afraid, and prevented

them from improving the presence of Christ in a suitable manner. They did not even, as the inhabitants of other places had done, bring their sick, and lame, and blind to him, that he might heal them. Their own salvation, and the well-being of their afflicted neighbours, were objects in their opinion, subordinate to the increase or decrease of their substance. They therefore, with most awful infatuation, rejected Him who was the hope of Israel, and the salvation of the Gentiles.

As the conduct of our Lord, in permitting the devils to enter into the swine, has been declared unjust by Infidels and Jews*, and thus a plausible colouring given to the rejection of him by the Gergasenes, it is proper to repel the charge, before we proceed to make any practical use of this historical incident.

The country of the Gergasenes here mentioned, is called the country of the Gadarenes by Mark and Luke. Gergasa and Gadara, were both situated on the other side of Jordan, near the Lake of Gennesaret, in the district of country called Decapolis, and lay within the allotment of the tribe of Manasseh. Their adjacency to each other, is the reason why the Evangelists called the country laying between, sometimes from the name of the greater, Gadara, and sometimes from the lesser, Gergasa. It was at this time annexed to the province of Syria, and inhabited partly by Jews, and partly by Syrians, who were heathens. Though its inhabitants were thus of a mixed sort, it was always reckoned by the Jews as part of their dominions; and as such was treated by the Romans in their war afterwards with the Jews. Such being the state of this country, the Jews there raised great numbers of swine for the profit they made by selling them to their heathen neighbours,

* Woolston and Levi.

who used them for food and sacrifices*. In this they acted contrary to the spirit of the Mosaic law, which pronounced these animals unclean; and to the express letter of a statute of Hyrcanus, one of their kings who reigned a few years before Herod, which was still in force. Being intermixed with heathens, and subject to a heathen government, as also living in the extreme part of the country, they presumed to follow this employment, scandalous and illegal as it was. Where then was the injustice of Christ's conduct? It is an indubitable fact, that the prophets, or persons acting by the Spirit of God, did execute the laws against offenders, even without the assistance of the civil magistrate; as Phinehas did to Zimri, and Elijah to the priests of Baal. Christ therefore did only what prophets and priests had done before him. He acted according to the constitutional order of the Jewish people. Had he been a mere man, he would not have exceeded his power; much less did he do so, being the Son of God. He punished, in his official capacity, as one divinely commissioned, his guilty countrymen for their transgressions in keeping forbidden property in their possession. Independent of this, the action was evidently wise and gracious; inasmuch as it unanswerably demonstrated at once the malice of Satan, and the extent of Christ's power over him.

No miracles are more suspicious than pretended dispossessions, as there is so much room for collusion in them: but it was self-evident that a herd of swine could not be confederate in any fraud. Their death, therefore, was in this instructive and convincing manner, a far greater blessing to mankind than if they had been slain for food or sacrifices. The owners of them, conscious of their guilt, did

* Bishop Pearce's Miracles of Jesus Vindicated.

not accuse Christ of injustice—they knew that they themselves, in their persons, were liable to be punished for their conduct, as also more severely in their property.

The enemies of Christ, in all their malice, never laid this transaction to his charge as criminal, which no doubt they would have done, had it been so; for they seized every shadow of opportunity, every frivolous pretext, of holding him up to public view as a notorious offender. Since they who were immediately concerned, and their countrymen who were cotemporary with Christ, were silent, his modern enemies, infidels and Jews, in their objection to this miracle on the ground of its injustice, display a want of modesty as well as ignorance of the subject which they pretend to examine.

If the conduct of Christ, then, was just, as is unquestionable, what shall we say of that of the Gergasenes? Like the devils who said, What have we to do with thee, Jesus, thou Son of God? they besought Christ to depart out of their coast. Displaying a radical dislike to him, they proved themselves children of disobedience, who walked according to the prince of the power of the air, the spirit which worked in them. Their own sins had drawn on them the loss of property they sustained; and yet the language of their request charges Christ with being the author or cause of it.

Thus it is with sinners in this world, who know not God and his Christ. Their condemnable pursuits bring along with them deserved punishment; which, instead of softening their hearts to penitence, provokes them to entertain hard thoughts of God; and practically, if not with the mouth openly, to say unto the Most High, Depart from us, we desire not the knowledge of thy ways. As all sinners, with perhaps the exception of a few ju-

ditionally hardened and profligate wretches, recoil with horror from a charge so serious and awful, and consider it unjust, it is necessary to undeceive them by proving its truth.

Sin in the heart is enmity against God ; in the life a departure from his ways. Whoever, therefore, are under the power of sin, loving it and displaying it, in fact, reject Christ and his salvation. They choose darkness rather than light, because their deeds are evil. They will not come unto Christ that they may live ; they desire not an interest in his blood. They will live according to their depraved propensities ; they desire more and more self-indulgence, looking to this world and its enjoyments for their all and in all. Sin, having deprived them of real happiness, urges them to seek for it in ways that are forbidden, and which end in ruin. They have forsaken the fountain of living waters, and hewn out to themselves broken cisterns which can hold no water. Conscious of the loss of their chief good, they seek to regain it with an eagerness and perseverance which no disappointments can paralyze or destroy. Their pursuits vary according to their ruling passion or appetite, which is their besetting sin. The ambitious sinner regards honour as his chief good ; the covetous, riches ; the sensual, pleasure. To one of these three classes all unregenerate men belong. The objects of their supreme regard, respectively, are so many idols loved, revered, and obeyed, in place of God and his Christ. Hence the latter are treated with contempt and neglect ; for we cannot serve two masters ; either we will hate the one and love the other, or we will cleave to the one and forsake the other. Ye cannot, says Christ, serve God and mammon. All sinners thus, being under the influence of a worldly, selfish spirit, by their conduct, if not by their words, beseech Christ to depart from them ; and not only

from them, but from the circle of their acquaintances; from the land of their indwelling.

Sinners, disliking Christ, dislike his people, and all his institutions. They may profess a religion, nominally christian, as these Jewish Gergasenes claimed kindred to the God of Israel; but it is a religion in which scarcely one single feature of christianity, properly so called, is to be found. It is a religion which permits them quietly to transgress express laws, as well as violate the spirit of the Gospel. It is a religion which permits them, in an undisturbed manner, to live according to the course of this world, which lieth in sin. As we are naturally pleased with our likeness in others, so these carnal professors love carnal professors. They seek to stigmatize the humble followers of Jesus with the opprobrium of folly or hypocrisy; they discountenance vital godliness and gospel holiness in every possible way. Thus also they attend no more to the means of grace than what they cannot avoid, from a regard to reputation or the clamours of natural conscience. The fervent piety of others, as well as their own, is evidently an object of their attention and love, subordinate to their ease, honour, affluence, or enjoyments. Did it depend on their exertions, not one attempt would be made to arrest the progress of sin or promote the cause of Christ. They say indeed by their profession with the mouth, Lord Jesus save us! but by the tenor of their lives, which they defend, they say, Depart from us.

Much more evidently is this the language of *their* conduct who never have made a profession of religion, and who even boast of this as a proof of their honesty. A dreadful honesty this, which, while Christ offers them salvation, influences them to reject him, and to pride themselves for the unblushing avowal of such rejection. Such persons truly glory in their shame, and mind earthly things as their all.

To attend to the concerns of this life is, no doubt, the duty of every man. To possess property, or to be clothed with honours, is perfectly compatible with the duty we owe to God. But every thing, however dear or valuable, must be inferior in our esteem and affection to the Lord Jesus, or we say in our hearts to him, Depart from us. Here so many fail; even of those who are externally moral, and of whom we would oftentimes hope that they had found mercy.

The ordinances of worship are set aside for the business of life; the duties of the sabbath sacrilegiously invaded by the duties of the week; worldly prosperity preferred to the life of God in the soul. They who act thus, are not stupid or insensible persons. On all subjects of a worldly nature, they display warm feelings and susceptible hearts. But on the vast interests of eternity, they are cold, indifferent, inactive. The blessed Redeemer, in the preached Gospel, comes to their door, as it were; he knocks for admittance; he waits to be gracious. No admittance is granted him; he must stand without. Many are dissatisfied with his nearness to them; they hate his knocking, and will not come even within hearing of his gospel. They wish not to have their peace destroyed, or their courses in sin ended. They love their sins, and their sinful ways, more than the salvation of God. Could they always live in this world, free from hell, though indulging sin, they would not, if the offer was made, enter in heaven, where sin must be denied. It is immaterial what their besetting sin is; however low and filthy the object of their affection; however dangerous to themselves, or injurious to others, the acquisition of this object: they are mad on their sins; besotted with them, and cleaving to them. Rather than part with them, they will part with Christ and heaven.

They therefore practically beseech the only Lord God who bought them, to depart from them.

This sinful conduct is especially displayed by unregenerate men when God is pleased to punish them for their sins. The Romans ascribed the calamities of the empire in its decline, to the progress of Christianity. Sinners, instead of humbling themselves before God when he afflicts them, justify themselves. They cherish murmurings and repinings under the rod, and still cling to their sins. Neither judgments nor mercies without the grace of God, can change the heart, or subdue proud rebels. Under them, the heart oft-times grows harder, and the rebellion becomes more obstinate. How rarely are sicknesses, or deaths of relatives, or loss of property, improved to the glory of God! How few, when groaning under sorrow of mind and body, through the displeasure of God, flee to Jesus! How many, after all their vows of amendment, return to their old courses with renewed avidity! And what is all this but rejecting Christ, refusing obedience to him, and soliciting his departure? They may be alarmed, they may be excited to some exertions for knowing him; but the sacrifices to be made of their sins, disturb them most, and their love of them finally extinguishes every vestige of penitence, like the morning cloud or early dew. Unhappy creatures these! who thus wilfully refuse to be saved; who wilfully choose everlasting destruction. Christ takes sinners oft-times at their words, and departs from them as he did from Gadara. Then they become worse and worse; they are given up to themselves; to their heart's desires and lusts. If Christ continues a stranger to them, they go down to the pit for ever, there to dwell with those whose tempers they display, and according to whose suggestions they live.

RELIGIOUS INTELLIGENCE.



FOREIGN.



*Extract of a Letter from the Rev. John Gordon,
dated,*

Calcutta, Oct. 2d, 1809.

OUR voyage was as comfortable as our circumstances would admit of. We were favoured with frequent opportunities of speaking to the men, preaching every Sabbath on deck ; and performing family worship once every day in the cabin ; distributed several Bibles and Tracts, which we had the pleasure to see read ; some of our men were taught to read ; one, upwards of 40 years old. How happy should I be to say that we could see any good or lasting effect produced thereby ! However, they are now without excuse.



*Copy of a Letter from the Rev. W. Carey, to the
Rev. Dr. Miller, of New-York, dated*

Calcutta, Nov. 30, 1809.

I RECEIVED yours, sent by favour of brethren Gordon and Lee, and beg you will accept my thanks for it, and the volume which accompanied it. It gives me great pleasure to receive, at any time, a letter from you.

The letter which you enclosed, giving an account of the remarkable work of divine grace in a neighbouring town, has created much interest here ; and has, I believe, occasioned many thanksgivings to God for his mercy.

Though we cannot boast of any rapid success attend-

ing the publication of the word in this country, yet we cannot refrain from rejoicing in the gradual spread of the sacred leaven. The progress of the kingdom of our Redeemer has been slow, and, like the growth of vegetables, insensible, yet it has been real; and when the present state of the interest of religion is compared with its state in any preceding period, at a reasonable distance, the difference is evident; and furnishes us with an occasion to praise God for what he has accomplished, and to look forward to him with earnest expectation and hope, that he will complete all that his promises hold forth to our view.

There are now in Bengal, five churches constituted, and furnished with pastors, besides five more places in Bengal and Bohon, where the word of God is regularly published by evangelical clergymen of the Church of England; and two more situations where Churches are not yet formed, occupied by brethren belonging to our Mission. In all these churches there have been additions during the present year.

In Calcutta, the Lord has done great things for us. We have been enabled to erect a decent place of worship, 70 feet by 38, without including the veranda, or portico, which is 32* feet wide, through the whole length, making the whole building a square of 70 feet, each side. The congregation is increasing; I think it amounted, last Lord's day, to nearly 200 persons. There are now about fifty persons in this city, who are in full communion. I think the total of persons in all our churches in India, who are in full communion, amounts to about 140.

Several collateral circumstances, also, which can be estimated by those alone who are on the spot, and are acquainted with the state of society here, contribute much to my encouragement; among others, I might mention the great proportion of those persons to whom the gospel has been effectual, who are usually included under the general term, "*Portugueso*." Some of these persons spring from the illicit connexion of Europeans with the native women; others are the descendants of Por-

* I speak by guess about the width of each part, but know the whole to be 70 feet.

tuguese, more or less intermixed with people of other nations by marriage, or illicit connexions. A great number of those who are the illegitimate offspring of Europeans, have had a decent education, and some of them a liberal one; those descended from the Portuguese, are in general ignorant, and their education has either been very confined, or altogether neglected; they are also mostly of the Roman Catholic persuasion. All these persons are well acquainted with the current languages of the country—they being, indeed, their vernacular languages; they also form a series of connecting links between Europeans and the natives of the country. The work of God in Calcutta, has been chiefly among this class of persons; and thus a great number who were neglected as the dregs of society, (particularly the catholic Portuguese,) are brought to declare themselves on the side of the Gospel. I, however, calculating upon the future progress of the Gospel in this country, expect that a goodly number of persons will be raised up from these people, who will publish the Gospel among the natives to much greater advantage than Europeans can ever be expected to do, and probably with greater success. Already two of the Armenian natives have been called by this church to the work of the ministry; and I hope in a reasonable time to see others, (besides those called from among the Hindoos, of whom there are now three persons called to the Gospel ministry,) engaged in the same glorious cause.

The translations of the word of God into the Oriental languages, are still going forward. The whole Bible is printed in Bengalee. The New Testament in Sungskrit and Oorissa—the poetical books and part of the prophets in Oorissa—nearly two-thirds of the New Testament in Hindosthanee—and nearly half of it in Mahratta. The printing is also going forward in Chinese, and the languages of the Seekers. The translations are well advanced in several of these, and two or three other languages. In short, we have great reason to bless God that he has assisted us thus far, and to look for his support and assistance to the end.

I am, very affectionately, yours,
W. CAREY.

Memoir relative to the translations of the Sacred Scriptures ; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Continued from p. 238.)



10. In the *Guzzerattee*, the translation has advanced also as far as the Gospel by John. The proportion of words already known is about six in seven, which renders this part of our work pleasant also. The first sheet of Matthew is printed off in a quarto size, and in the Deva Nagree, the character in which learned works are printed throughout India.

11. We next notice the *Mahratta*, spoken by a nation who, on the western side, are our nearest neighbours. Their language of course early engaged our attention, and the general affinity of languages both invited and amply repaid application. The proportion of words already known to us was about nine in ten. In this the New Testament is nearly finished, and several books of the Old. The Gospel by Matthew was printed off nearly two years ago, in the Deva Nagree character: it was included in about 100 quarto pages. We have now however cast a fount of types in the current Mahratta character, which will comprise the whole New Testament in 700 octavo pages. Of this edition, which consists of a thousand copies, the Gospel by Matthew is nearly all printed.

12. The *Hindoosthance* has admitted perhaps a greater number of foreign words than any of the dialects of India. This mixture is indeed so great as to render two translations necessary; one into that which draws principally on the Persian and Arabic for its supplies of difficult words, and another into that which has recourse in the same manner to the Sungskrit. Indeed, the difference in these two kinds is so great, that the gospel translated into the former kind of Hindce, under the auspices of the College of Fort William, is in many places quite unintelligible to Sungskirt Pundits, born and

brought up in Hindoosthan; while our Mussulmen Moonshis have professed, if not felt, equal ignorance relative to common words derived from the Sungskrit. In this Sungskrit-Hindee version, nearly the whole of the New Testament waits for revision, and the book of Job, the Psalms, the Proverbs, and some other parts of the Old. We have begun printing the New Testament in the Deva Nagree character, and in a quarto size: it will probably make a volume of about 600 pages. The book of Matthew is nearly finished. Conscious that a number of defects must unavoidably attend a first edition, we have in this also restricted the number of copies to a thousand.

13. The language of the *Seeks* is a modification of the Hindee, and has nearly the same affinity with the Sungskrit. Although so nearly allied to the Hindee, however, its grammatical terminations are different, and it has a different character, to which the Seeks are so much attached, that the mere circumstance of a book being written in it, recommends it strongly to their notice. These considerations have determined us to attempt alluring this nation to the perusal of the sacred word by presenting it to them in their vernacular language and character. A learned Seek, eminently skilled in Sungskirt, has been for some time retained for this purpose, and the translation has advanced to the Gospel by John.

14. We will now mention another version which it has appeared our duty to begin. Though the languages spoken by the great mass of people will necessarily have the first claim on the attention of those who feel the worth of immortal souls, and this, however uncouth some of them might appear, yet it has occurred to us that a *Sungskrit* version of the sacred oracles is an object worthy of attention. The language itself, from its copiousness and exquisite grammatical structure, seems fitted to *receive* the divine oracles beyond almost any other, while its being a language in which the meaning, not only of the terminations but of every individual word has been fixed for ages, enables it to retain and preserve the precious treasure with as much firmness per-

haps as the Greek itself. The currency of it exceeds that of any other language in India. Every pundit converses in it: the Word of God therefore, in this language, will be rendered equally intelligible to the pundits of Nepaul and of Malabar, of Guzzerattee and Cashmire; while its being the language esteemed sacred by the Hindoo pundits, may incline them to read what their fastidiousness would lead them to despise in the vulgar dialects. Under these impressions, we began a translation of the Scriptures into the Sungskrit, which has proceeded so far that the Four Gospels are already printed off. The edition is in quarto, and will be included in about 600 pages, in the Deva Nagree, the proper Sungskrit character. This version, while it is to us one of the most easy, will we trust come nearer to the idiom of the original than any of those in the common dialects. Its ample and exquisite grammatical apparatus permitting us to follow the Greek, not only in rendering tense for tense, and case for case, but generally in the collocation of the words.

15. Respecting the *Persian*, we were aware that little could be expected from affinity of languages; and that except the assistance to be derived from the currency of a number of Persian words in the Bengalee and Hindoosthanee languages, and a few already familiar through the medium of the Hebrew, we had entirely a new language to acquire. This inclined us to apply to it at an early period; and we had proceeded so far as to complete a great part of the New Testament, as well as the Psalms and some other parts of the Old. Providence however has been pleased in a singular manner to provide for this version, by preparing a person for the work peculiarly qualified; NATHANIEL SABAT, a native of Arabia, a descendant of Mahommed, and once his devoted follower; who, by residing some years in Persia, has acquired that language in a degree of perfection scarcely to be attained by a European. A number of circumstances concurring to bring him to Bengal, he has been retained for the Persian translation, and is at present at the Mission House, Serampore.

(*To be continued.*)

DOMESTIC.

Letter from Rev. Mr. Blackburn to Dr. Morse.

Rev. and Dear Sir, Maryville, Jan 5, 1810.

I THINK when I was with you in Charlestown, I stated the number of the Cherokee nation to be between 10 and 12,000 souls, though at that time the enumeration was not completed, and I could not therefore make the estimate with certainty. But now the persons employed having finished the business, I am able to give you the exact state of the nation in detail. Let it be remarked, that the enumeration is rather below than above the number in every particular; as the Indians, by some means, especially at the first of the business, thought there might be a design eventually to tax them according to that ratio.

In the nation there are 12,395 Indians. The number of females exceeds the males 200. The whites in the nation are 341. One third of those have Indian wives, 113. Of negro slaves there are 583. The number of their cattle, 19,500; do. of horses, 6,100. The number of hogs, 19,600; do. of sheep, 1,037.

They have now in actual operation, 13 grist mills; 3 saw-mills; 3 salt-petre works; and 1 powder mill. They have 30 waggons, between 480 and 500 ploughs, 1600 spinning wheels, 467 looms, and 49 silversmiths.

Circulating specie is supposed to be as plenty as is common amongst the white people. These advantages have been mostly obtained since the year 1796, and rapidly increased since the year 1803.

If we deduct from the year the number of Sabbaths it contains, and suppose that each spinning wheel turn off six cuts per day, the amount of 1600 will be 250,400 dozen of yarn in one year, this will make when wove into cloth, 292,133 yards.

If we should suppose each loom to put of 4 yards per day, the produce of 467 will be annually 584,684 yards.

Allow 2 hands to a wheel, 3,200 women will be employed in carding and spinning, 467 engaged in weaving, and as many to fill the quills.

If each plough be allowed only ten acres, then 500 ploughs would cultivate 5,000 acres, and would employ 1000 hands, as one must use the hoe after the plough. There is also nearly as much land in the nation wrought without a plough as with it. Each acre will produce 50 bushels, which will be equal to 250,000, or 20 bushels to each person. The actual amount will double that sum.

It is often asked, are they increasing, or on the decline? All I can say to this is, that both from my own observation, and that of those most conversant with them, it is evident that there is less space between the younger children of families than those more advanced, and that in nearly the proportion as the hunting life has yielded to the cultivation of the soil.

The number of Bibles and Testaments, circulated in the nation, including the children of the schools, is upwards of 600, and a variety of other books, as opportunity offered.

On their roads they have many public houses, and on their rivers are convenient ferries; there are many of them learning different trades as their inclination may lead them. But yet there is no church erected, and few feel the impressions of *grace*.

I have filled the sheet with details, and can only pray that the Lord may make your harvest of souls abundant in Charlestown. I am, &c.

GIDEON BLACKBURN.

ANNUAL REPORT

Of the Board of Directors, to the New-York Missionary Society;

Presented and Approved, April 3, 1810.

IN recounting to the brethren of the Society, at their annual meeting, the transactions of the past year, it would

rejoice the hearts of the Directors, to be able with truth to announce the rapid progress of the Gospel in every quarter to which their labours have extended. But though they cannot boast of an event so grateful to the lovers of the precious Redeemer, they have cause to believe their efforts have not been altogether fruitless. The constant attendance, the serious and solemn attention visible among the Tuscaroras, and the earnest zeal and anxious solicitude for the conversion of the brethren, testified by the believing part of the nation, are favourable symptoms, and presages, we hope, of the eventual success of the Mission.

Notwithstanding the reluctance of the Missionary to trust in appearances, which frequently prove fallacious, he is constrained to acknowledge in a late communication, that the word of the living God has, in some instances, reached the hearts of both white people and Indians.

No additions, it is true, have been made to the church among the Tuscaroras, by baptism, during the ministration of Mr. Gray. Applications for admission to the ordinance, have not been wanting; but these were deservedly rejected, as arising from mistaken ideas of the ordinance, and of the subjects proper to receive it.

A willingness to accept of baptism at the hand of the Missionary, steady attendance at church, and a disposition to break off from gross sins, were deemed sufficient qualifications for the ordinance, by those ignorant or misguided persons. In a few individuals lately, a better spirit has discovered itself. As these appear to be actuated by better motives; by a deep sense of their undone condition, and a conviction of the necessity of a Saviour's righteousness, they have claims better authenticated; and after receiving the necessary instruction, and affording satisfactory evidence, by their life and conversation, of the reality of a saving work of grace on their hearts, will doubtless be admitted to a participation in the sacred ordinances of the Gospel, and contribute to the increase of the Church, among the Tuscaroras. The erroneous spirit formerly prevalent among that people, the Missionary humbly trusts, the Lord has rebuked, and is now spreading sentiments more just, and more congenial to the nature of the Gospel of Christ.

The Rev. Robert Forrest, who at the special request of the Directors, visited the Tuscarora nation, in July, 1809, attended their council, and preached for them, gives ample testimony to the exemplary conduct, and growing attention to divine things, both among these Indians, and among the white people in their neighbourhood; as well as to the fi-

delity of the Missionary, and his qualifications for the trust committed to him. And this testimony, in itself unexceptionable, is corroborated by the opinion of other respectable persons, both in the Western District, and in Canada.

Mr. Gray, in summer, preaches twice every Sabbath. His first sermon is specially addressed to the Indians; his second is more particularly adapted to the situation and circumstances of the white inhabitants; and their numbers frequently exceed the number of his Indian hearers. In winter he preaches but once, and that almost exclusively to the aborigines; but few of the whites attending. The number of his Indian hearers varies from fifty to seventy; the proportion of females being commonly the greatest. The general deportment in the house of God is grave and solemn.

Though the youth appear sometimes to listen with attention to the voice of instruction and reproof, at others, like too many of the youth among ourselves, they break through every restraint, and pursue their wicked practices with avidity. The chiefs of the nation, and persons of more advanced age, are friendly, sober, and honest. Indeed, temperance and honesty are prominent traits in the Tuscarora character. The conduct of the professors of the Gospel is irreproachable.

The seasons of catechising in the present state of things cannot be regular and fixed, but are necessarily accommodated to times and circumstances, wherever the Lord opens a door, either in visitation, or in private conversation. Afflictions, sickness, and death, are the special seasons of ministerial visitation.

The Board of Directors unite with Mr. Gray, in earnestly soliciting every member of the society, in his private supplications at the throne of grace, to remember the interests of the Redeemer among the heathen in general, and particularly among the people more immediately under the charge of the Society. The promises and declarations of scripture on this subject, give the greatest encouragement to the duty, and the Missionary views the personal blessings he has enjoyed in his present charge, as precious answers to the prayers of the Society.

The farm purchased for the use of the Mission is said to be valuable, but will still require some additional fencing to complete its improvement, and render it capable of yielding an increase proportioned to its value. Though the accounts with Mr. Holmes are not yet finally settled, some of the materials which were in his hands, have been delivered up by his agent, and applied to the repair of the house, or used in the erection of a barn on the farm. The real ex-

pense of the buildings has, however, been little diminished by the materials recovered ; but an immediate disbursement of money, equal to their value, has been saved.

The school erected in the Tuscarora village for the instruction of the Indian children, in the estimation of all, is an object of the highest importance. A knowledge of the English language, and the principles of divine truth imbibed in youth, frequently repeated, and seriously inculcated by a faithful teacher, would not only greatly facilitate the labour of the Missionary, but give direct access through the understanding to the conscience. This department, however, has during the last year languished, through the indisposition of the teacher, whose labours have been much interrupted by the prevalence of a nervous indisposition. Exercise has now, in a great measure, removed the complaint. The school is increasing, and is at present attended by twenty-four children ; of whom eighteen are Indians, sixteen boys, and two girls ; the remaining six whites. The Indian children have made but little progress. The most advanced class is only beginning to read. But their progress in manners, is greater than their progress in letters. The Lancaster plan of tuition has been attempted ; but hitherto without success. The common mode of instruction has of course been adopted. The deportment of the teacher is becoming his Christian profession. He is now much encouraged, and able to give stated and regular attendance on his school. But by a statement of his necessary expenses, submitted to Mr. Gray, it appears that the allowance hitherto made him is insufficient. An augmentation of salary has been judged necessary to the continuance of the school.

Since the last annual meeting, a revival of correspondence with the different Missionary associations, with which an epistolary intercourse had formerly been maintained by this Society, has been attempted ; but answers have been received only from the Northern Missionary Society of this state, and from the London Missionary Society.

From the Report transmitted by the former, it appears, they are prosecuting the Missionary cause among the Oneidas with spirit, and not without success. Mr. Jenkins, their missionary, was ordained to the work of the Gospel-ministry in April, 1809 ; and from that time to the 5th of September, in the same year, had baptized thirty children. He steadily officiates at Squasselow and Oneida. The whole number of Indians at Oneida, amounting to 450 or upwards, profess the Christian religion, excepting 3 or 4 persons ; yet the number of communicants in May, 1809, did not ex-

ceed 18 or 19. An Indian, named Abram, labours also with great zeal in promoting the interest of the Gospel among the Oneidas, and has been earnestly recommended by Mr. Jenkins, to notice and compensation from the Directors of the Northern Missionary Society.

The communication received from the London Missionary Society has been published at large in the *Christian's Magazine*. In addition to the information therein contained, it may be proper to observe, for the encouragement of our brethren of this Society, that the extensive utility of the pious and respectable body of men, connected with that association, is equalled only by the prudence and perseverance with which their measures are conducted. The success of their labours is various. In Africa, a considerable number of Missionaries is employed, with a zeal and success that have astonished the world, particularly among the Hottentots, whose ignorance and stupidity were proverbial, and who were scarcely allowed to claim a rank in the scale of being superior to the brute creation.

The pious, learned, and indefatigable Dr. Vander Kemp, has formed a plan for extending the chain of Missionary settlements along the East coast of Africa; and has proposed, notwithstanding his advanced age, to proceed on a new mission to the Isle of Madagascar. In his expedition, he is to be accompanied, among others, by Mr. Smit, who for some time resided in this city, and is well known to many members of this Society.

A prosperous mission of the London Association, was founded in Demarara, in the month of February, 1808. It is occupied in disseminating the knowledge of the blessed Gospel among the negro slaves. In March, 1809, the Missionary writes, that 24 of these had been received into the church of the Redeemer by baptism, and that more than 150 of them were seriously seeking the salvation of their souls.

The London Missionary Society is still extending its exertions to new fields of labour. No practicable object escapes their notice. Besides their endeavours to remove the vail of Moses from the eyes of the Jews, and the efforts they are making for the translation of the Scriptures into many different languages, particularly into the Chinese, an undertaking hitherto deemed insuperable, they are meditating a mission to the Greek Islands, to preach the Gospel, and circulate the modern Greek Testament among the inhabitants.

From the Netherland Missionary Society, a letter has been received, breathing a spirit of fervent piety and zeal

for the promotion of the Gospel. The forwarding of their transactions, though inconvenient at the time, may be expected as soon as opportunity offers. These zealous followers of the Redeemer, in the midst of difficulties and discouragements, are not unmindful of their Christian privileges, nor unwilling to impart what they have freely received at the hand of their gracious heavenly Master. They were at the date of their letter, preparing a mission to the coast of Coromandel.

From the laborious and faithful Paul Cuffee, a communication was received soon after the last annual meeting of the society, detailing the state of the different congregations under his care. The substance of his letter was published with the last annual report, and does credit to his piety and fidelity, while it furnishes additional cause of gratitude to Jehovah Jesus for the greatest manifestations of his love and power to the children of men, evidenced in the work of his blessed Spirit on the hearts of many of the people under the care of Paul. A letter has been written to the Rev. David S. Bogart, who is the medium of communication between the Society and Paul, requesting some account of the present state of his congregations; but no answer has hitherto been received.

The Directors have for some time extended their views to other Indian nations, particularly to the Senecas, among whom, it has been contemplated to erect a school; which is only delayed until a person can be procured, properly qualified for the office. A committee has been appointed also, to inquire what places may with propriety be occupied as Missionary stations; and where it would be advisable to erect other schools. But some time must elapse, before these objects in all their details, can be prepared for deliberation, and ripened into execution, even if every pecuniary impediment were removed.

To inspire every heart with confidence in the bountiful goodness of the divine Head of the church, and to the honour of the Assistant New-York Missionary Society, their liberal donation of \$328 53 cts. ought to be recorded with gratitude. This supply will be a seasonable aid to the Directors, in establishing a school among the Senecas; or, should this fail, may be employed to enlarge the sphere of the Society's usefulness in some other quarter.

A letter, inclosing a donation of \$40, has also been received from the Presbyterian Youth's Assistant Missionary Society. This Association was formed in November, 1809, for the sole purpose of promoting the views of the New-York Missionary Society. If we consider the short dura-

tion of the establishment, and the spirit of piety and generosity from which it originated, the donors will be found to deserve, as they have received, the sincere thanks of the Directors.

The Young Men's Bible Society, is also entitled to the grateful acknowledgments of every friend to the Missionary cause, for the benevolent tender of their service to supply this Association with Bibles. The offer was accordingly accepted with thanks, and with a determination to profit by their kindness, when circumstances call for its exercise.

In surveying the progress of the Missionary spirit, and reflecting on the amazing power of divine grace displayed in the various departments of the vineyard of God, while the Directors do homage to the zeal and activity of other Societies, less highly privileged than themselves, and acknowledge with shame their own inferiority, they are constrained to exclaim, "This is the Lord's doing, and it is wondrous in our eyes."

The Treasurer's account will exhibit a faithful statement of the receipts and expenditures for the year past, and will show the present amount of the Society's funds.

By order of the Directors,

P. WILSON. Sec'ry.



OFFICERS, AND OTHER DIRECTORS

Of the New-York Missionary Society, elected at the late annual Meeting, for the ensuing Year.

Rev. Dr. JOHN RODGERS, President.
Rev. Dr. J. H. LIVINGSTON, Vice-President.
PETER WILSON, L. L. D. Secretary.
Mr. DIVIE BETHUNE, Treasurer.
Mr. JOHN E. CALDWELL, Clerk.

Other Directors.

Rev. Dr. JOHN M. MASON,
Rev. Dr. SAMUEL MILLER,
Rev. Dr. JOHN N. ABEEL,
Rev. Dr. PHILIP MILLEDOLER,
Rev. Dr. JOHN B. ROMEYN,
Rev. Mr. CHRISTIAN BORK,
Rev. Mr. JOHN SCHUREMAN,
Rev. Mr. JACOB BRODHEAD,
Dr. THOMAS BOYD,

Mr. JESSE BALDWIN,
Mr. RICHARD DURYEE,
Mr. ROBERT GOSMAN,
Mr. ZECHARIAH LEWIS,
Mr. JOHN MILLS,
Mr. ANTHONY POST,
Mr. HENRY RANKIN,
Mr. JOHN STOUTENBURGH,
Mr. WILLIAM WHITLOCK.

Dr. The New-York Missionary Society in acct. current with Divie Bethune, their Treasurer.			Cr.	
1809. June 7.	To cash per the following dfts. viz.			
	Andrew Gray fav. James Brisbane,	\$ 250		215 51
	Do. Joseph Ellicott,	177		270 28
	J. Mount Pleasant, fav.			105 50
	A. Gray, 50	477		
July 1.	To per 6 month's salary due Paul Cuffee,	40		10
31.	To — Rev. Andrew Gray's dft.	200		67 50
Oct. 11.	To — do. fav. E. Carey,	198		45
13.	To — Advance to Obed. Crane,	50		54 72
19.	To — Paul Cuffee salary to 1st inst.	20		67 50
23.	To — N. Cusick's dft. fav. J. Fairbanks,	50		60
30.	To — do.	50		328 53
Nov. 6.	To — Rev. Andrew Gray's dft.	282 25		290 38
13.	To — Geo. Forman's Bill for Printing,	31 25		
18.	To — Degroot's Salary to 6th October,	27 50		
26.	To — Stryker, for Candles,	6 38		6 ..
1810. Jan. 15.	To — N. Cusick's dft. for 3 mos. Salary,	50		
29.	To — Obed. Crane's dft. fav. Fairbanks,	60		40
Mar. 1.	To — do. do.	27 77		
April 2.	To Balance carried down,	183 18		56 64
				135 77
			\$ 1753 33	
Errors, &c. excepted,				
New-York, 2d April, 1810.				
[Signed,]				
1810. April 2. By Balance bro't down at Credit of new acct.			\$ 183 18	
DIVE BETHUNE, Treasurer.				

WE the Subscribers, appointed a Committee to audit the Treasurer's Account, have done so, and found it right and accurate; the Balance due the Society One Hundred and Eighty-three Dollars, eighteen cents. There are also fifteen shares in the New-York Insurance Company, and thirty shares in the Merchants' Bank, the property of the Society.

[Signed,]

JOHN STOUTENBURGH,
RICHARD DURYEE.

OBITUARY.



DIED, March 23d, in the twentieth year of her life, ELIZA VAN WYCK, only surviving daughter of the late THEODORUS VAN WYCK, of this city.

She possessed uncommon strength of understanding, and maturity of judgment. Her mind was cultivated by an excellent education, and richly furnished with useful knowledge from reading and observation. Though thus qualified to shine in the world, her affections were early drawn out, after a better country, even an heavenly.

From her childhood she displayed a serious, reflecting disposition, and paid an unusually strict attention to the external duties of religion. She scrupulously observed the Sabbath, regularly waited upon God in public worship, read the Bible at least once every day: and morning and evening repeated the prayers she had been taught.

At the age of eleven, a change took place in her views of prayer, which not only proved that she was under the guidance of an Almighty and gracious friend; but also through his blessing, contributed greatly to make her in the end savingly acquainted with him, as the beloved of her soul. Her parents going to Europe on account of her father's health, placed her at a boarding school in Newark. One evening, soon after they had left her, she had repeated her prayers as usual, and got into bed: when reflecting on the exercise in which she had been engaged, the thought was forcibly impressed upon her mind, that the form of prayer she had used, did not convey all the desires and petitions with which her heart was then filled. She reasoned with herself in this pertinent and just manner, "God has given me the faculty of expressing my feelings and wants: why not use it in making them known to him in my own words?" The reasoning was conclusive to her mind: She arose from her bed, fell on her knees, and for the first time in her life, prayed with the understanding and the heart, as well as with the lips. Ever afterwards, in all her approaches to the throne of grace, she poured forth her desires to her heavenly Father, as the spirit gave her utterance. In the en-

joyment of this privilege she spent much of her time, embracing every opportunity she could, without attracting notice, to retire to her closet, for that purpose.

So correct were her views of the manner in which the Sabbath ought to be sanctified, and so strong her sense of duty, at fourteen, that she resolutely, though respectfully, reproved a near friend for reading newspapers or profane history on that day, or attending to his worldly affairs.

During her only sister's indisposition, she was extremely desirous to have her apprised of her danger, that she might prepare for the issue; being fully convinced the welfare of the soul was of infinitely more consequence than any injury the body might sustain from such notice. Her sister's death, which happened when she was sixteen, filled her soul with the deepest sorrow. It excited the most serious reflections about her own mortality, and the necessity of being ready when her master should come. Ever after, she was reluctant to engage in any scenes of levity. With ample means, and temptations to enjoy largely of the pleasures of this world, she could not relish them, fascinating as they are to the gay and thoughtless. She has often said latterly, that when solicited to partake of them, she could not help thinking there was a better portion for her. Her mind was powerfully drawn to the contemplation of a heavenly country. She therefore felt no satisfaction in the vanities of this world, which are perishing. Her desires grasped some substantial good, some solid comfort, on which her precious, never dying soul, could rest with safety.

Notwithstanding this increased seriousness of mind, and disrelish for worldly pleasures, her views of the truth as it is in Jesus, did not become truly evangelical, till about a year after the death of her sister. At that period, returning from a visit to some friends in the country, she was suddenly seized with a spitting of blood. She then considered herself appointed to die of the same disease which had taken her sister away. To use her own words, when relating the incident some time afterwards, "It seemed, said she, as if God then touched my body, and it withered; but he at the same time touched my soul, and it lived. Then I began earnestly to cry within me, What shall I do to be saved?"

She now felt herself a lost, ruined, condemned sinner, and most earnestly sought to secure an interest in Christ, as the propitiation for sin, and the surety for sinners. From this period she became a humble suppliant at the throne of grace, for a free and sovereign pardon of her sins. Like the Syrophœ-

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nician women, she realized her unworthiness, but persevered in seeking a blessing at the hand of her Saviour. Her thirst after the one thing needful, became unquenchable and abiding. She searched for it as hidden treasure, and was willing to sell all she had for this pearl of great price.

During the following winter she became desirous of fulfilling Christ's dying command, "Do this in remembrance of me." In the first interview her pastor had with her, he found her doubtful about her fitness for attending that ordinance; but manifesting very strong evidences of a sincere trust in the blood of Christ, for acceptance with God. She considered the assurance of faith as the requisite qualification for admission to the Lord's Supper. Being convinced, however, in subsequent conversations, that such assurance is consequent on faith, and not faith itself; and feeling a humble hope that she had chosen Christ as her all, though fearful he had not received her, she resolved to obey his commandment the first opportunity which offered. In the adorable providence of God, however, she was prevented by the rupture of a blood vessel in her lungs, which suddenly brought her to the brink of the grave.

During her sickness, which ensued and continued for the space of twelve months, she manifested the power of the grace of God, in the most remarkable manner. She was occasionally visited with doubts about her own state; but they evidently proceeded from her anxious solicitude to feel the full assurance of faith, and from a mistake which is not uncommon, that lively emotions of joy constitute an essential evidence of an interest in Christ. At the very time, however, when she experienced these doubts, she enjoyed comfort, and was enabled to roll her burden as a poor sinner, on the Lord Jesus Christ.

These doubts being removed, by different details of Scripture truths, at different times, she seemed to enjoy real peace in believing, a long time before her death. The depressions of mind she afterwards experienced, were such as are common to all believers, at certain seasons, or proceeded directly from the effects of an all-chilling and prostrating disease.

Throughout the whole of her illness, lingering and afflictive as it was, her covenant God strengthened her. She displayed an unshaken trust in the blood of her Saviour, and uncommon patience under her trial. She would not acknowledge that she suffered any thing, but made constant mention of the goodness of the Lord to her.

Respecting the final issue of her sickness, she appeared to have no will of her own; but uniformly expressed her acqui-

escence in the divine will. About a month before her death, being asked if she did not long to be gone? No, she replied, I am not so *high* as that. She was then asked, If she was not so tried by sufferings as to wish them at an end? No, said she, I am not so *low* as that.

A deep sense of the important duty of sincerity, both in words and actions, made her habitually cautious not to express at any time, more than she really felt. This had, from her earliest years, regulated her intercourse with her companions and acquaintances, to a very great and laudable degree: and it induced her to be less communicative of her religious experience than was expected by those who best knew her. She never spoke of herself, and of the state of her mind, even to her best and most intimate friends, without caution, and a fear of appearing ostentatious. When she was constrained at last to utter her testimony to the work of grace in her soul, it was not without expressing her desire frequently, and praying most earnestly, to be delivered from vain-glorious motives and feelings, and to be permitted to say nothing but what might promote the glory of God, and the real good of her fellow-creatures.

Some months previous to her decease, being advised by an acquaintance, to divert her mind by reading some light amusing works, such as biography, pleasant histories, and the like; "My mind, she properly and pertinently replied, can feel no interest in any history but that which relates to the kingdom of the blessed Redeemer." What pleasure could such works have afforded her? They did not exhibit a Saviour's love, or a Saviour's all-sufficiency; they did not unfold the promises of the Gospel, or the hopes of glory. A dying Christian resort to such sources to divert the mind! A worldling cannot find in them the happiness which his soul needs! How then can a Christian, on the borders of eternity*?

About a month before her death, she had experienced a very severe turn of coughing, in which she expected to be suffocated. On relating the circumstance to her mother, the next morning, she told her, that she had, in this instance, realized what her sensations would be in the hour of death. "I find by that experience, said she, that death has lost its sting with respect to me. Its near approach seemed to excite no terrors in my mind."

* We recommend to the reader, a letter of the pious Mr. Hervey, on this subject. It is in Vol. VI. Letter 56, of the 12mo edition of his Works, and in the 8vo. Vol. VI. Letter 170.

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About a fortnight after that, she felt much gratification in having her mother to sit up with her all night ; as it afforded her an opportunity of having a long, uninterrupted conversation with her alone. She improved it, in conversing about her approaching death and burial, and her hope beyond the grave. She entered minutely into a number of particulars relative to her funeral, &c. She named the young gentlemen whom she wished to be her pall-bearers ; spoke of several things to be done after her decease : all with extraordinary composure, presence of mind, and discretion. In order to console her weeping mother, she said to her, " My dear mamma, when you see my body carried away to the grave, only think that my soul is in heaven with my Redeemer : we shall soon meet there." With many similar reflections she endeavoured to administer consolation to her, and dry her tears.

The night afterwards, she had an opportunity of being many hours alone with a young female friend, who had for some time, chiefly through her instrumentality, been under very serious exercises, about *the one thing needful*, and appeared hopefully acquainted with the truth. She addressed her as follows :

S——, whenever I look at you, and compare your present with your former state, I cannot but feel how good God has been to you. You once thought your only happiness was to be found in the world. How thankful ought you to be, that God has been pleased, in his infinite mercy, to call you out of a world that lieth in wickedness. Continue to press forward. Beware of drawing back. The most important advice that I can give you, is to go often to your Saviour. Put all your dependence on Him. Don't trust to self-righteousness ; but to the righteousness of that Redeemer who died for you, and on whose merits alone you must rest for salvation. View him stretched on the cross ; and ask your heart if you can refuse to give yourself wholly up to him who suffered so much for your sake. Difficulties and doubts proceed from unbelief. Banish them from your mind, and trust to the promises. What the Lord has begun in you, he will complete. Seek for companions those who love the Lord. Read your Bible frequently. Be constant in private devotion. The Lord will hear your prayers and bless you. Should you be attentive to all these things which I have recommended, I hope, by the grace of God, to meet you at the bar of judgment, and receive with you the sentence of, " Well done," &c. ; but if you neglect them, oh S—— ! how awful will be the other sentence, " Depart ye cursed," &c.

On the 18th March, she said to two young female relatives, who came to see her: "This morning I had a very ill turn; I did not expect to see you again in this world; I thought I should soon be with my Redeemer. I have put all my trust in the blessed Jesus. He has supported me hitherto; and I know He will support me to the very last; and will never leave nor forsake me. *I recommend to you not to go much into the world. You need not expect to find happiness there; it is in vain to try.* Endeavour to have the Saviour for your friend; seek the Lord while he may be found. Don't put off the *one thing needful* to a dying hour, or a sick bed. You may not then have sufficient time or strength granted you. Remember, *now is the accepted time; now is the day of salvation; youth is the time to serve the Lord.*" As she finished this last sentence, she appeared exhausted, and ceased.

On Monday evening, 19th March, being under the impression that her end was near, she requested, that all the family, and her friends in the house, should be called into her room. After mentioning to them that she was about to die, and would soon be with her dear Redeemer, she began to make some very affecting and interesting observations to those around her bed, when she was insensibly drawn into a very solemn address to the throne of Grace; to the beauty and effect of which, it is impossible to do justice. She therein thanked the Father of Mercies, for having noticed such a sinful worm as herself, and called her from darkness to light. She adored and blessed her dear Redeemer, for having suffered and died for her salvation. She praised the Holy Spirit, the blessed Comforter, for having applied to her soul the benefits of the redemption purchased by the blood of Christ. She implored the blessing of heaven on her dear, dear parents; that they might walk hand in hand the road to Zion. She prayed that the Lord would reward her dear, dear pastor, for his kindness to her; strengthen him in his work; make him successful in winning souls to Christ; that he might be abundantly blessed in his person and family, and receive a rich reward. She prayed for all her dear friends; that her death might be sanctified to them; *particularly to her gay young acquaintance in the world*, and to all that should hear of her name. And those poor blacks of the family, said she, with much emphasis, O Lord, have pity on their souls! She then thanked God for having given her so much strength; and pleaded for the support of her blessed Saviour, to carry her safely through the *dark valley*. She prayed that God would enable her to give a faithful testimony, to the riches of his grace manifested in her behalf. Being then much exhausted, she inclined to rest.

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In the evening, to a friend who came to see her, she said, I don't know that I shall live to see another day; I am going to an unknown world; but I am happy. After inquiring what day of the week it was, and being informed that it was Monday, she observed to this friend, that the sacrament of the Lord's supper had been administered in the church to which he belonged, the day before; and that she understood he had on that day openly joined God's people. Well, said she, persevere; press forward; you'll receive a rich reward; we have been friends this long time; I part with you now; but I trust we shall soon meet around the throne of God.

She desired to be affectionately remembered to several friends, whom she could not have an opportunity of seeing before she died; and sent particular messages to them; adding, tell them this is my dying advice. Her recommendations were remarkably judicious, impressive and edifying. The general tendency of them was, to call their serious attention to the *one thing needful*; warn them of the vanity and deceitfulness of worldly pleasures, and urge the importance of being early devoted to the service of God.

During the night, she repeated, at intervals, the following Psalms and Hymns, or parts of them:

Watts' 17th Psalm.—“Lord, I am thine, but thou wilt prove.”
39th do. 3d part.—“God of my life, look gently down.”
51st do. 1st part.—“Show pity, Lord, oh Lord forgive.”
92d do. do. —“Sweet is the work, my God, my King.”
17th Hymn, 1st Bk.—“Oh, for an overcoming faith.”
51st do. 2d do. —“Why should I start and fear to die.”
66th do. do. —“There is a land of pure delight.”
Newton, 75th Olney Hymns, 2d Bk.—“My soul, this curious house of clay.”

She seemed particularly fond of repeating and dwelling on the following lines:

“Jesus can make a dying bed,
“As soft as downy pillows are;
“While on his breast I lean my head,
“And breathe my life out sweetly there.”

On Wednesday evening, 21st March, she began to repeat the first lines of Watts' 17th Hymn, 1st Book:

“Oh for an overcoming faith,
“To cheer my dying hours,
“To triumph o'er the monster death,
“And all his frightful powers!”

She then asked her mother to read the remainder for her. After hearing the last lines,

“Who makes us conqu'rors while we die,
“Through Christ, our living head,”

she raised her eyes towards heaven, and, fervently smiling, said, with much expression; *I die* in Christ, our living head! After a pause of a few minutes, she raised her head and said; I shall soon be with my dear Saviour. She then made great efforts to speak, and called on her Saviour, to enable her to do it. Mamma, said she, don't you think, if the physician was here, he could give me something to strengthen me, that I might speak once more. Her mamma replied, that if the Lord had any thing more for her to say, he would give her strength. So he will, said she; but the means? She then called on her blessed Jesus to assist her once more; and added, *not my will, but thine be done*. She then desired all the family to be called, and asked to be supported by two persons. After resting some time, she said; "Take the Lord for your shepherd." Being unable to continue, she said, "I have no more strength to speak to you. Look at me!"

Sometime afterwards, being visited by a friend, for whose salvation she felt much interested, as he approached her bedside, she said to him: The hand of death is upon me; Oh that I could make every body feel the importance of preparing for death! Make your preparation now, while you have health and strength. Don't put it off to a dying hour! What should I do now, had I not an interest in the Redeemer? Remember, laudanum will not always do; but the blessed Jesus, He will stand by you to the last! Read your Bible; go on your knees and pray to the Lord; He never rejected a sin-sick soul.

As this friend was about to take his leave of her, she said: The Lord bless you with many temporal and spiritual blessings. Farewell.

In the night, her mother asked her if she felt much pain; She replied, O, no: blessed be the Lord Jesus, who has smoothed my bed.

On Thursday morning, about six o'clock, she said: Blessed Jesus, receive my spirit. The phlegm then rising in her throat and oppressing her, she said; now I am going—come all and kiss me, *good-bye*. She then desired that all in the house should be called into her room. She requested every one to give her a parting kiss. "I expect, said she, to meet you all around our heavenly Father's throne, where we shall join in singing praises to all eternity. Why weep for me? I am happy. Blessed Jesus! how good hast thou been to me, in continuing to me the use of my reason, and giving me strength to speak till my dying hour. Oh how easy to die in the Lord! The prospect of heaven, how glorious!" She then requested that the servants should come and hear her dying words; not

forgetting the *Poor Cripple*, as she called the lame young negro boy ; who very respectfully went and kissed her hand, and received her last advice and blessing, with tears in his eyes. She recommended to the servants, fidelity to their master and mistress, obedience to their parents ; and also urged them to love the Lord, and make him their friend and portion ; in doing which, they would be happy here and hereafter.

During this crisis, she several times repeated, *O death, where is thy sting ! O grave, where is thy victory !*—She would often say : oh what a kind Saviour ! See how he supports me. How good he is to give me strength ! Oh that the Lord would enable you all to be as happy in your death as I am ; and that we might all meet together in heaven to sing eternal praises to his name. Blessed Jesus ! give me comfort ; give me rest in thee !

Taking her mother by the hand and receiving her affectionate embrace, Oh my dear, dear mother, said she, God bless you ! farewell. And you, my dear papa, (come and kiss me !) Oh, take good care of my dear mother ; comfort her when I am gone ; be kind to her ; make her happy. I would say more to you all, but my strength fails me ; now I am ready, **waiting for the Spirit.**

About eleven o'clock that morning, having struggled in vain for a considerable time to raise the phlegm in her throat, she at last seemed to sink under her repeated efforts, and uttered a deep groan : but instantly recollecting herself, she exclaimed ; What's that for ! as if reproving herself for uttering an expression of complaint. Shortly afterwards, looking at a friend, she said ; It is the Lord : His will be done.

In the evening, being much oppressed by the phlegm, and incapable of raising it, she said ; Mamma, I am going instantly. Her mother said to her, You are ready, my dear child, are you not ? Oh yes, she replied with a smile. A Christian friend then said to her ; My dear, the Lord has enabled you, by his grace, to give an ample testimony to the reality of the Christian Religion. You can no longer speak to his glory. He is now calling you to the trial of his faith and patience, by suffering his will. It was with difficulty she articulated her reply ; I am willing to suffer. A little afterwards she said ; Come Lord Jesus, come quickly.

On Friday morning, 23d March, about one o'clock, her mother asked her, if she was going ? Yes, said she. Are you happy ? Yes, she answered, my work is done. At two o'clock, she desired that all in the house should be called into her room. She wished to speak again to every one for the last

time : but was only able to express by her looks what passed in her mind. She cast her heaven-beaming eyes on her weeping mother, and took hold of her hand ; then turning her eyes on her papa, and giving him her other hand ; it is impossible to describe the scene that ensued.

Some minutes afterwards, while the following lines were read to her ;

“ Oh if my Lord would come and meet,
“ My soul should stretch her wings in haste,
“ Fly fearless thro’ death’s iron gate,
“ Nor feel the terrors as she passed :”

she raised her hands and her eyes towards heaven, and gave such a look of eagerness and joy, as words could but faintly express.

She had been very desirous of saying something to a female attendant, who had waited on her for some days in her last illness ; but for want of strength, or want of opportunity, was prevented from so doing ; at length, seeing her stand at the foot of her bed, she, after much effort, was enabled to say ; “ *Ask and it shall be given ;*” “ *Seek and you shall find.*”

Within a few minutes of her death, she distinctly articulated the following broken sentences : Rejoice, I am happy ; I am supported ; I fear no evil ; I shall not want ; I am supported to the end ; Receive my spirit—Come quickly : and one or two more expressions which were not so distinctly heard. After a few struggles, without a groan, about four o’clock in the morning of the 23d March, she slept in Jesus !

“ Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labour and their works do follow them.”

If any of the sons or daughters of worldly pleasures, any of the votaries of fashion, should cast their eyes on this account, we solicit them to pause for a moment in their course of life, and ask themselves, Can we hope for such a death ?

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

A General History of the United States of America, from the discovery in 1492, to the year 1792: or Sketches of the Divine Agency in their settlement, growth, and protection, and especially in the late memorable revolution. in 3 vols. By Benjamin Trumbull, D. D. price \$2, 50. pr. vol. Boston, Farrand, Mallory and Co. and Williams and Whiting, New York.

The Danger and Duty of young people, a Sermon, delivered in the Presbyterian Church in Cedar Street, New-York, April 1, 1810. By J. B. Romeyn, D. D. Williams & Whiting.

The Trial of Antichrist, otherwise, the Man of sin, for High Treason against the son of God. Tried at the Sessions House of Truth, before the Rt. Hon. *Divine Revelation*, Lord Chief Justice of his Majesty's Court of Equity; the Hon. Justice *Reason*, of the said court, and the Hon. Justice *History*, one of the Justices of His Majesty's court of information. Taken in short hand by a friend of St. Peter, Professor of Stenography, and author of "Dialogues between St. Peter and his Holiness the Pope of Rome," &c. &c. Price 75 Cents bound. Boston, Lincoln and Edmands.

Remarks on the Report of the Legislation on our Foreign Relations, by Sully. Boston, Wm. Wells.

Bible news of the Father, Son, and Holy Spirit, in a series of letters. In four parts. By Noah Worcester, A. M. Pastor of the Church in Thornton, price 60 cents. Boston.

Sermons on the Mosaic account of the creation; the serpent's temptation to our first parents, and on their exclusion from the garden of Eden, by Stephen West, D. D. Pastor of the church in Stockbridge. Stockbridge. 1809.

Lectures on Rhetoric and Oratory,

delivered to the classes of Senior and Junior Sophisters in Harvard University. By John Quincy Adams, L. L. D. late Boylston Professor of Rhetoric and Oratory. In two volumes. Cambridge, Hilliard, and Metcalf. 1810.

An Essay on the Climate of the United States: or, an inquiry into the causes of the difference in the climate between the eastern side of the continent of North America and Europe, with practical remarks on the influence of the climate on Agriculture, and particularly the cultivation of the Vine.—"*Rerum cognoscere causas. Virg.*"—Philadelphia, Hopkins and Earle.

The second volume of American Ornithology, or the natural history of birds of the United States, illustrated with plates, engraved and coloured from original drawings, taken from nature. By Alexander Wilson. Philadelphia.

A Treatise upon Wills and Codicils, with an Appendix of the Statutes, and a copious collection of useful precedents, with Notes, practical and explanatory. By William Roberts, of Lincoln's Inn, Esq. author of a treatise on Voluntary Conveyances, and on the statute of Frauds. London, J. Butterworth, 1809.

New Editions.

The Tatler, by Isaac Bickerstaff, Esq. in 5. vols. price 5 dollars in extra boards. New-York, E. Sargeant and M. and W. Ward.

Memoirs of Frederick and Margaret Klopstock. Translated from the German by Miss Smith. Price \$1, 12 1-2. Baltimore, P. H. Nicklin and Co.

The New-York Conspiracy, or a History of the Negro Plot, with the Journal of Proceedings against the Conspirators at New-York in the years 1741 and 2. By Daniel Horsemanden, Esq. 8vo. price \$1, 50.

New-York, Printed by Southwick and Pelsue.

William Tell; or Switzerland delivered. By the chevalier de Florian; with the Life of the author prefixed. Translated from the French by W. B. Hervertson. Philadelphia, Edward Earle, 1810.

Fragments in Prose and Verse, by Miss Elizabeth Smith, lately deceased, with some account of her Life and Character. By H. M. Bowdler. Ornamented with an elegant likeness of the author. Boston, Munroe and Francis, 1810.

The Principles of Midwifery; including the Diseases of Children. By John Burns, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons, Glasgow. With Notes. By N. Chapman, M. D. Honorary Member of Royal Medical Society, Edinburgh; Member of American Philosophical Society, &c. &c. &c. Philadelphia, Hopkins and Earle, 1810.

Works proposed &c. in the Press.

Williams and Whiting propose to publish an elegant edition of the Poetical works of William Cowper Esq. in 2 vols. 18mo. with Plates, &c.

S. and A. G. Humphrey's Philadelphia, are publishing by subscription, the Itinerant, or memoirs of an actor. By S. W. Ryley, Manager of the Liverpool Theatre, in two vols. 12mo. price one dollar a volume in boards.

Farrand, Mallory & co. Boston, have in the press Walker's Elements of Elocution, in one volume 8vo. with a portrait of the author.

A member of the Bar, proposes to publish by subscription, in 1 vol. 8vo. price six dolls. "An Abstract of the Public Laws of South Carolina, digested under proper heads, so as to present each subject entire."

Benj. Edes and co. of Baltimore, propose to publish Pouchets' Universal Dictionary of Commerce and Geography, in 15 vols. 8vo. 600 pages each.

Ryer Schermerhorn of Schenectady, has in the press, the works of Eliphalet Nott, D. D. President of Union College. The volume will speedily be published. It contains four of his printed Sermons, and three of his Addresses to the candidate for the Baccalaureate in Union College.

J. Belcher of Boston, and L. Rousmaniere of Newport, R. I. have in the press, and will shortly publish Sotheby's translation of Oberon from the German of Wieland.

E. Sargeant, New-York, has in the press Reports of Cases argued and determined in the High Court of Admiralty, commencing with the judgments of the Right Hon. Sir William Scott, Easter Term 1808. By Thomas Edwards, L. L. D. Advocate. Volume the first.

H. G. Spafford proposes publishing by subscription a new and complete Gazetteer of the State of New-York.

Inskeep and Bradford advertise the second American edition of Mrs. Elizabeth Montague, in the press.

T. B. Waite and co. of Boston, have lately published an edition of the same work.

An Edition of Meikle's Solitude Sweetened, is in the press of J. Seymour, New-York.

Oliver D. Cooke, of Hartford, (Con.) and I. Cooke & Co. N. Haven (Con.) booksellers, have in the press and expect in a few weeks to have ready for sale, *Jamieson's Use of Sacred History*, 2 vols. in one, at the reduced price of \$3.

Great Britain.

The Rev. James Parsons has undertaken to publish the remaining collections of the Septuagint, prepared by the late Dr. Holmes.

Professor White will shortly publish under the title of *Synopsis Criticæ Griesbachianæ*, an explanation, in words at length, of the marks and abbreviations, used by Griesbach in his edition of the New Testament.

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[VOL. III.

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. III.

THE TESTIMONY OF IRENEUS, AND OF OTHER FATHERS IN THE CHURCH BEFORE HIM, OF IGNATIUS, OF POLYCARP, OF THE WRITER OF THE EPISTLE DESCRIBING POLYCARP'S MARTYRDOM, AND OF PAPIAS.

(Continued from p. 430.)

HAVING ascertained the time in which the Apocalypse was written, we may proceed to review the *external* evidence, which affects its authority. For we shall now be enabled to appreciate such testimony, by considering its approximation to the time when the book was published.

In the examination of this evidence, Michaelis has chosen to begin with that of Eusebius. But Eusebius wrote at an interval of more than two hundred

years from the time when the Apocalypse first appeared. In his days, doubts had arisen concerning the authenticity of the book—doubts which had no foundation on any *external* evidence, but which had been suggested by some writers from a consideration of its *internal* marks and character. The subject appears to have been in debate among the Christian critics in these times. Eusebius hesitated where to place the Apocalypse; whether among the undoubted books of the inspired Canon, or among those which were accounted spurious. He promises further information when the debate should be concluded; but we do not appear to have received it from him*.

I will begin, then, where we have more decided and authentic information; from Irenæus, whose competency to decide on this question we have considered. There are other testimonies, which, in point of time, are antecedent to this of Irenæus, but none so comprehensive, so positive, and direct. We shall review these with more advantage, after the consideration of this important evidence.

Irenæus, the auditor of Polycarp, and of other apostolical men, who had conversed with St. John, had the best means of information concerning the authenticity of the Apocalypse; and from the zeal which he shows, to discover the true reading of the passage in the Apocalypse, (by appeal to ancient and authentic copies, and to the testimony of apostolical men,) we may justly conclude that he took equal pains, and the same judicious methods, to assure himself concerning the writer of the book†. But Irenæus, in many passages, ascribes this book to "*John the Evangelist, the disciple of the Lord,*—

* Euseb. H. E. lib. iii. c. 24, 25.

† Irenæus, lib. v. c. 30. Euseb. H. E. lib. iii. c. 18.

“ *that John who leaned on his Lord’s breast at the last supper**.” There are twenty-two chapters in the book of Revelation, and Irenæus quotes from thirteen of them, producing more than twenty-four passages, some of considerable length. The candid and judicious Lardner, after an examination of this evidence, says, “ His, (Irenæus’,) testimony for this book is so strong and full, that, considering the age of Irenæus, he seems to put it beyond all question, that it is the work of John the Apostle and Evangelist†.”

The testimony of Irenæus may be supposed to extend from about thirty or forty years after the date of the Apocalypse, to about eighty years after the same period, viz. the year of our Lord 178, when he is said to have published the books which contain this testimony‡. But during this period of eighty years, other writers appear to have quoted, and acknowledged the Apocalypse. We will now, therefore, take a retrospect of their quotations and allusions, which will give additional weight to the testimony of Irenæus; while, from a recollection of his evidence, theirs also will derive support.

Ignatius is mentioned by Michaelis as the most ancient evidence that can be produced, respecting the authenticity of the Apocalypse. He lived in the apostolical times, and died by a glorious martyrdom in the year 107, as some writers state, though others have placed this event a few years later. He is commonly supposed to have made no mention of the Apocalypse; and this his silence, amounts, in the opinion of Michaelis, to a rejection of the book. “ If Ignatius,” says he, “ had seen and acknow-

* Irenæus, lib. iv. 37. 50. 27.

† Cred. Gosp. Hist. art. Irenæus.

‡ See Cave and Lardner.

“ ledged the Apocalypse as the work of John the
“ Apostle, he would probably, when he wrote his
“ Epistles to the Christian communities at Ephesus,
“ Philadelphia, and Smyrna, have reminded them of
“ the praises, which, according to Rev. ii. 1—7. 8—
“ 11. iii. 7—12. their Bishops had received from
“ Christ, more particularly when he addressed the
“ Church of Ephesus; because, in his Epistle to
“ that Church, he particularly reminds them of the
“ praises bestowed on them by St. Paul.”

The connexion of idea and train of thought, expected from Ignatius upon this occasion, is indeed *natural*, but it is not *necessary*; so that the want of it will not amount to any proof that Ignatius had never seen, or that he rejected, the Apocalypse. Ignatius was not a Bishop of any of the Seven Churches to which it was addressed, nor of any of the Churches in Asia properly so called, but of Antioch in Syria; and his familiarity with so obscure and mystical a book, would depend much upon his own turn of mind, and bent of study. We know that many eminent divines of our own times have been very little conversant with the Apocalypse; and we know that many of those, who are conversant with the book, are little inclined to quote it in their sermons and popular addresses; for they appeal to those books of Scripture with which they suppose their auditors most acquainted.

Besides, we are to take into our account the peculiar circumstances under which this Father of the Church wrote his Epistles, which are the only remains of his works. He was a prisoner, upon travel, guarded by a band of soldiers, whom for their ferocity he compares to leopards*, and by them hurried forward, in his passage from Antioch to Rome, there

* Ad Romanos, sect. v.

to be devoured by wild beasts. In such circumstances, he would write at uncertain seasons, with frequent interruption, his train of thoughts necessarily broken; and his quotations, depending probably on memory alone, would be inaccurate. From these causes it has happened, that the references of Ignatius to sacred Scripture, in his hasty Epistles, may be styled allusions, rather than quotations; and to many of the sacred books he appears not to allude at all. The Epistle to the Ephesians is the only book expressly named by him. Of the Gospels, he only quotes, or even plainly alludes, to those of St. Matthew and St. John. And it will appear dubious to those who examine the writings of this Father, whether the Acts of the Apostles, or any of the Scriptural Epistles, are either indubitably quoted, or alluded to by him, except that to the Romans, the First to the Corinthians, to the Galatians, Ephesians, Philippians, and the Second to Timothy. But shall we affirm, that Ignatius rejected two of the Gospels, and fourteen other books of sacred Scripture, because no evident allusion to them can be found in these his hasty Epistles? No one will make this affirmation. The authenticity and divine inspiration of these books are supported by other and sufficient evidence: and the conclusion which Michaelis invites us to draw, from the silence of Ignatius respecting the Apocalypse, must appear rash and unfounded. It is in contradiction to the remarks of this able critic himself, in his observations on the same subject, in another passage of his work. For he tells us, after having first assigned the reasons on which he grounds his assertion, that “ It is therefore no
“ objection to the New Testament, if it is so seldom
“ cited by the Apostolic Fathers; and even could
“ any one be produced, who had not made a single
“ reference to these writings, it would prove as little

“ against their authenticity, as St. Paul’s never having quoted the Epistles of St. Peter, or the Gospels of St. Matthew and St. Luke.” But if this holds good, as applied to the Scriptures in general, it is peculiarly applicable to a book of mysterious prophecy, and of so late publication as the Apocalypse. And we cannot conclude, even if it should appear that Ignatius has not mentioned the Apocalypse, nor alluded to it, that “ it was unknown to him : nor if it was known to him, that he did not believe it genuine ; nor yet, that his silence concerning it amounts to a rejection of it.” This answer to Michaelis may be applied, and I trust effectually, in case it shall be concluded that Ignatius “ has passed over the Apocalypse in silence.” But there are some passages in his Epistles, which may perhaps be admitted to allude to this sacred book. It may be thought, that if Ignatius had not seen the Apocalypse, he would not have used certain expressions which he has employed in the following passages. I shall present them at length, because they have never yet been produced.

Rev. i. 9.

Ignat. ad Rom. ad fin.

Εν ὑπομονῇ Ἰησοῦ Χριστοῦ.

Εν ὑπομονῇ Ἰησοῦ Χριστοῦ.

The text of the Apocalypse is here taken from the approved edition of Griesbach ; and it is a confirmation to be added to his supports of this text, that it was thus read by Ignatius. This expression, though the idea be quite scriptural, is to be found, I believe, in no other passage of the New Testament, but in this of the Apocalypse only.

Rev. xxi. 2.

Ignat. ad Ephes. sect. 3.

Τὴν πόλιν τὴν ἁγίαν ἀπο τοῦ Θεοῦ

Λίθοι ναὶ πᾶσι

ἡτοιματεμένη ὡς νυμφὴν

ἡτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ—κατὰ πάντα

Κεκοσμημένην τῷ ἀνδρὶ αὐτοῦ.

Κεκοσμημένοι ἐν ὁλοαῖς Ἰησοῦ Χριστοῦ.

Here the use of the word *κεκοσμημενοι*, following so immediately after the words *ητοιμασμενοι* and *Θεοι*, and with such connexion of thought and of imagery, affords reason to suppose, that Ignatius had seen this passage of the Apocalypse. Ignatius appears to me to comment on St. John, referring this passage to the fourth chapter of the Epistle to the Ephesians, where the same images are used, and by a comparison with which it is best explained. A better illustration cannot be given of *κεκοσμημενην τω ανδρι αυτης*, than in these parallel words of Ignatius, *κεκοσμημενην ενβολαις Ιησου Χριστου*. The one is the mystical expression; the other is its meaning, when disrobed of the figurative dress.

Rev. xxi. 3.

Ignat. ad Ephes. sect. 15.

Και αυτοι λαοι αυτου εσονται, και αυτος ο Θεος Ινα ωμεν αυτου ναι, (fors, (λαοις) και αυτος
Εσται μετ' αυτων, Θεος αυτων. Η εν ημιν, Θεος ημων.

Both these passages seem to have reference to 2 Cor. vi. 16. *και εσομαι αυτων Θεος, και αυτοι εσονται μοι λαος*, which is taken from Lev. xxvi. 12. *και εσομαι ιμων Θεος, και υμεις εσεσθε μοι λαος*; or from Jer. xxxi. 33. *και εσομαι αυτοις εις Θεον, και αυτοι εσονται μοι εις λαον*. or Jer. xxxii. 38. *και εσονται μοι εις λαον, και εγω εσομαι αυτοις εις Θεον*. or from Ezek. xxxvii. 23. *και εσονται μοι εις λαον, και εγω κυριος εσομαι αυτοις εις Θεον*.

I have produced all these passages to show in what degree Ignatius can be supposed to quote from or allude to each. The expression, in the *first part* of the sentence, may be taken from any, or all of them, as well as from this passage in the Apocalypse. But the peculiar turn and form of the *latter clause* is only to be found here. And I think it probable, that Ignatius would not have relinquished the form observed in the other quotations for this mode of expres-

sion, which is very peculiar, if he had not seen and remembered it in the Apocalypse. They are, indeed, the very same words ; only with that grammatical alteration which was necessary to fit them to the circumstances ; that is, to the application which Ignatius makes of them to himself, and his readers.

I submit the consideration of these passages to the learned reader, who may perhaps determine, that Ignatius has not "passed over the Apocalypse in "silence."

The next writer, from whom Michaelis expects evidence respecting the Apocalypse, is the old Syriac translator. He has taken considerable pains to show, that the first Syriac translation is of great antiquity*. But whoever has read the notes of his learned translator upon this part of Michaelis' works, must be convinced that there is no sufficient evidence to show, that the Syriac version was made before the fourth century ; because the first quotation from it is by *Ephrem*, who lived in that period†. In this case, it cannot be admitted as an evidence belonging to this early class.

HERMAS, or the author bearing that name, or the Shepherd, is not mentioned by Michaelis. But Lardner has produced some passages from this book, by which he was inclined to think, that Hermas "had "seen and imitated the Apocalypse." I have examined these passages attentively, but can see no such particular expressions, (such as we have observed in Ignatius,) as will lead me to conclude that *Hermas* had seen this book. There are, indeed, images and descriptions which bear some affinity to those of the Apocalypse ; but the sources from

* Introd. vol. 1. part 1.

† Marsh's Notes to Michaelis' Introd. vol. 2. ch. vii. sect. 6.

which these were probably derived, may be shown in other parts of sacred Scripture. There appears to me nothing either in the imagery or expression of Hermas which will prove that he copied after the Apocalypse. But the time in which Hermas wrote, is supposed by Lardner and others, upon probable grounds, to have been before the conclusion of the first century : some name the year 75, others 92* ; but, as this book was written at Rome, it is not probable that the author could, in any part of that century, have obtained a sight of the Apocalypse, which, as we have observed, began to be circulated in Asia, only about the year 97. If Hermas had seen the Apocalypse, it is to be expected that his narration would have been strongly and unquestionably tinged with the imagery and appropriate expressions of this sublime book†. If, then, Hermas wrote before he could see the Apocalypse, his silence is no evidence against its authenticity : but it is an additional proof, to be classed with those of the preceding chapter, that the Apocalypse was not published till late in Domitian's reign.

POLYCARP has not been cited as an evidence in the question before us. He is reported by Irenæus to have written many epistles. But only one of these is come down to us. And this is so replete with practical exhortations, that there is little reason to expect in it any quotations from this mystical book. We have, however, other reasons to conclude, that Polycarp received the Apocalypse as divine Scripture ; because it was so received by Irenæus, his Auditor, who appeals to him and the Asiatic Churches, over one of which Polycarp presided, for

* Tillemont.

† This seems to be the case in the Apocryphal Esdras. Compare 2 Esdras ii. 42—47. with Rev. vii. 9. Also, vi. 17. 31. 58. V. 4. vii. 57, 58. ix. 38. x. 37. xi. 5. 22.

the truth of his doctrines. This apostolical man suffered martyrdom, about seventy years after the Apocalypse had been published. An account of this event is given in an interesting Epistle written from the Church of Smyrna, over which Polycarp had presided. In this Epistle, part of which is reported by Eusebius*, there seem to be some allusions to the Apocalypse, which have escaped observation. And if the Apocalypse was received by the Church of Smyrna at the time of Polycarp's death, there can be no doubt but it was received by him, their Bishop and Instructor.

In Rev. i. 15. The feet of the Son of Man are described, Ομοιοι χαλκολιθανῶν ὡς ἐν καμίνῳ πεπυρωμένοι·	In the Epistle, The body of the suffering Martyr is represented, Οὐκ ὡς σαρξ καιομένη, ἀλλ' ὡς χρυσὸς καὶ ἀργυρὸς ἐν καμίνῳ πυρωμένοι.
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That the writer did not use the word χαλκολιθανός, may be accounted for, by his having in view, at the same time, another passage of Scripture, 1 Peter i. 7. where the Apostle compares the suffering Christians to “gold tried by the fire;” but why did he, after having used the word *gold*, omit the δια πυρὸς δοκιμάζομεναι of St. Peter, to substitute ἐν καμίνῳ πυρωμένοι? Why, but because he was led to it by this passage of the Apocalypse? besides, in Rev. iii. 18. we read also χρυσιον πεπυρωμενον εκ πυρὸς.

The pious and sublime prayer of Polycarp at the awful moment when the fire was about to be lighted under him, begins with these words, Κυριε, ὁ Θεος, ὁ παντοκράτωρ. They are the identical words in the prayer of the Elders, Rev. xi. 17. Κυριε, ὁ Θεος, ὁ παντοκράτωρ.

From these instances, perhaps, some confirmation

* H. E. lib. iv. c. 15.

is derived, that Polycarp and his disciples of the Church of Smyrna, received the Apocalypse.

Papias belongs likewise to the apostolical age, and is said to have been an Auditor of St. John*. This Father is asserted by Andreas, Bishop of Cæsarea, who wrote in the fifth century, to have given his testimony to the Apocalypse†; and is classed by this writer in the list of those who are well known to have testified in its favour; with Irenæus, Methodius, and Hippolitus. What writings of Papias had descended to the time of Andreas, we do not know; but to us there have come down only a few very short fragments preserved by Eusebius‡. In these we have no mention of the Apocalypse. They treat of other subjects; of the Gospels chiefly. And to two only of the four Gospels has Papias given evidence. Yet no one has doubted, for this reason, whether Papias received the other two. Yet, as Papias was then treating on the Gospels, it is stronger evidence against St. John's Gospel that he did not mention that Gospel, than that he omitted to mention his Apocalypse. The same is the case with the quotations of Papias from the Epistles of the New Testament. It is said by Eusebius, that Papias quoted from the First Epistle of Peter and the First of John, and no other of the epistles are mentioned as quoted by him. Yet no notion has thence been entertained, that he rejected the other Epistles of the Sacred Canon. "He confirms these which he has mentioned," says Lardner§, "without prejudicing the rest."

Upon the same footing stands his *silence* concerning the Apocalypse. And this silence, in these short

* Irenæus, lib. v. 33. Euseb. H. E. lib. iii. c. 39.

† Proleg. ad Apoc.

‡ H. E. lib. iii. 39.

§ Cred. Gosp. Hist. art. Papias.

fragments of his works, would be no evidence against it, even if we had no assurance that he received it as holy writ. But such assurance we have from Andreas of Cæsarea*.

Michaelis collects, from some expressions of Eusebius†, that Papias had no where cleared up the important question, "whether John the Presbyter, who "also lived at Ephesus, was the writer of the Apoc-
"calypse." But how can we expect such determination from Papias, when it appears that the question was never agitated in his time? Eusebius himself, in the fourth century, first started it. Dionysius of Alexandria, in the century preceding, had mentioned some other John as, *perhaps*, the author of the book : but even *he* does not mention *John the Presbyter*. Nor is there any evidence that it was ascribed to any other than to John the Apostle, by any orthodox writer

* Michaelis is willing to suppose, (p. 466,) that Andreas had no proof of what he asserts, and that he concluded Papias to be an evidence in favour of the Apocalypse, merely because Papias was a Millenarian. This is, at most, a *conjecture*, for the support of which he refers us to what is afterwards said by him of Andreas, when he comes to speak of Gregory of Nazianzum. When we turn to that passage, (p. 490,) which is designed to invalidate the testimony of Andreas by this argument, "that he who had falsely represented Gregory, "as an evidence for the Apocalypse, may be supposed to "have done the same concerning Papias," we find that *even by the admission of Michaelis*, Gregory has quoted the Apocalypse in two passages of his writings. Which quotations will he found, (when we come to examine Gregory's evidence,) more than sufficient to counterbalance the circumstance of the Apocalypse not being mentioned in his Metrical Catalogue. Michaelis, at last, leaves the question undecided. And so the testimony of Andreas remains unimpeached by him. Papias appears also by the testimony of And. Cæs. to have commented on the Apocalypse ; ἐπεὶ λεξέωσ on the text. See cap. xxxiv. Serm. xii. of And. Cæs.

† Page 464.

of the Church, during the first century of its appearance in the world. The Alogi, a sect of heretics, ascribed it to Cerinthus ; but no one of the orthodox, before the third century, (as far as we know,) assigned to it any other than John the Evangelist. That Papias, therefore, never entered into the merits of this question, is of no disservice to the Apocalypse. On the contrary, the little that is said by him, and by the ancient Fathers, concerning the writer of the Apocalypse, shows, that no doubts arose, in the early times, concerning the person who wrote it. All who have spoken upon the question, have asserted John the Evangelist to be its author ; and they were not contradicted.

But that the Apocalypse was unknown to Papias, our author attempts also to prove from another passage of Eusebius* ; who, having mentioned that Papias had reported some doctrines and parables of our Saviour, not contained in the Gospels, but learnt by oral tradition, and among these some things that are fabulous, classes among the latter his Millenarian doctrine, “ That, after the resurrection of the dead, Christ will reign in person a thousand years on earth.” “ *I suppose*,” adds Eusebius, “ that he acquired this notion from his inquiring into the saying of the Apostles, and his not understanding what they had delivered figuratively.” From this passage it is inferred, that Papias was ignorant of the Apocalypse ; “ for why,” it is said, “ should he have recourse to oral tradition for the support of these principles, when the 20th chapter of Revelation would, literally interpreted, have much better suited his purpose ?” But this mode of proving is somewhat like that which we have lately examined, which was found to rest only on a *conjecture* of

* Lib. iii. c. 39.

Eusebius. For this rests only on a *supposition* of the same writer, equally unfounded. “*I suppose*,” says Eusebius, “that he acquired his Millenary notions from oral tradition :” but there is no other ground for this *supposition*, than that Papias had appeared to acquire some other information, and some other fabulous notions, by this method. But, if the 20th chapter of the Apocalypse, verses 4, 5, 6, literally interpreted, would, according to the confession of Michaelis, “have much better suited his purpose,” why may we not, with equal reason *suppose*, that he found it *did* suit his purpose? Certainly we can show, in this chapter, a passage, which, literally taken, would be a ground-work for Papias’ Millenary doctrines; but neither Eusebius, nor Michaelis, were able to prove any such oral tradition received by Papias, upon which he could found his notions of Christ’s Millenary reign on earth. But Eusebius may be mistaken in this *supposition*, because he is evidently so in another, which is contained in the same passage. He *supposes* Irenæus to have founded his Millenary notions on the tradition and authority of Papias; but Irenæus happens to have told us otherwise. For, in his fifth book against the heretics, chapters xxxii. xxxiii. xxxiv. xxxv. xxxvi. he rests this doctrine, partly indeed upon the tradition of the Elders, but chiefly on the promises of Scripture, which he quotes abundantly, producing also this passage of the Apocalypse: “In the Apocalypse, and “the Apocalypse alone,” (says Michaelis, speaking of the Millenarian system,) “is this doctrine discoverable, if we take all the expressions used in “the xxth chapter in a strictly literal sense; and “this is the chapter on which all the Millenarians of “modern ages have principally grounded their opinions.” And why, then, not Papias?

To me there appear to arise two powerful arguments in favour of the antiquity and divine origin of the Apocalypse, to be derived from a consideration of the times of Papias. 1. The Millenary doctrines appear then first to have taken that form, agreeably to the xxth chapter of the Apocalypse, which, *literally interpreted*, would supply those notions. 2. If the Apocalypse had been written after the times of Papias, after the times when he had broached these doctrines, and had not been a work of divine origin, the ingenious author of it, (who will be supposed, from this passage, to have favoured the Millenarian tenets,) would not have contented himself with that short description of the terrestrial reign of Christ, which is contained in three verses of his xxth chapter. He would have enlarged on a topic so flattering to the Christians, in the manner used by Papias or his followers, and not have left the description restricted to that brevity and obscurity which bespeak a work published before these notions had prevailed.

I may have detained the reader too long with what relates to the evidence of Papias : but it seemed to me to require a particular examination ; because Michaelis, when he sums up the evidence for and against the Apocalypse, still takes it for granted, that Papias knew nothing of this book ; and considers this circumstance as sufficient to balance against the express testimonies of the learned Origen, a determined Anti-millenarian, in its favour.

(To be continued.)

CONCLUSIONS FROM THE TRUE IDEA OF PROPHECY

REV. xix. 10.

The Testimony of Jesus is the Spirit of Prophecy.

[Continued from page 28.]

WE have seen how precarious all our reasonings on divine prophecy must be, when built on no better grounds than those of human fancy and conjecture. The text supplies us with a principle, as *we* believe, of divine authority ; as *all* must confess, of scriptural authority ; that is, of the same authority as that on which prophecy itself stands.

This principle has been explained at large. It affirms that *Jesus*, whose person, and character, and history, are sufficiently known from the books of Scripture, *is the end and object of the prophetic system* contained in those books.

We are now at liberty to reason from this principle. Whatever conclusions are fairly drawn from it, must to the believer appear as certain truths ; must to the unbeliever appear as very proper illustrations of that principle.

In general, if difficulties can be removed by pursuing and applying scriptural principles, they are fairly removed ; and the removal of every such difficulty on these grounds must be a presumption in favour of that system, whether we call it of *prophecy* or *revelation*, which is thus found to carry its own vindication with it.

From the principle of the text may, I think, be deduced, among others, the following conclusions; all of them tending to clear the subject of prophecy, and to obviate some or other of those objections, which prejudiced or hasty reasoners have been disposed to make to it.

I. My first conclusion is, “ That on the idea of such a scheme of prophecy, as the text supposes, a considerable degree of obscurity may be reasonably expected to attend the *delivery* of the divine predictions.”

There are general reasons which show that prophecy, as such, will most probably be thus delivered. For instance, it has been observed, that as the completion of prophecy is left, for the most part, to the instrumentality of free agents, if the circumstances of the event were predicted with the utmost precision, either human liberty must be restrained, or human obstinacy *might* be tempted to form the absurd indeed, but criminal purpose, of counteracting the prediction. On the contrary, by throwing some part of the predicted event into shade, the moral faculties of the agent have their proper play, and the guilt of an intended opposition to the will of heaven is avoided. This reason seems to have its weight; and many others might still be mentioned. But I argue, at present, from the *particular* principle under consideration.

An immense scheme of prophecy was ultimately designed to bear testimony to the person and fortunes of Jesus. But Jesus was not himself to come, till what is called the *last age* of the world, nor all the purposes of his coming to be fully accomplished till the *end* of that age.

Now whatever reasons might make it fit, in the view of Infinite Wisdom, to defer the execution of this scheme to so distant a period, may probably be

conceived to make it fit that the *delivery* of it should be proportionably dark and obscure. A certain degree of light, we will say, was to be communicated from the date of the prophecy; but it is very conceivable that the ages nearer the completion of it, might be more immediately concerned in the event predicted; and that, till such time approached, it might be convenient to leave the prediction in a good degree of obscurity.

The fact answers to this presumption. Prophecies of very remote events, remote I mean from the date of the prediction, are universally the most obscure. As the season advanced for their accomplishment, they are rendered more clear; either fresh prophecies are given, to point out the time and other circumstances, more determinately; or the completion of some prophecies affords new light for the interpretation of others, that are unfulfilled. Yet neither are we to conceive that those *fresh prophecies*, or this *new light* removes all obscurity; enough is still left to prevent or disappoint the efforts of presumption; and only so much additional clearness is bestowed on the prophecy, as the Revealer saw fit to indulge to those who lived nearer the time of its completion.

But this is not all: By looking into that plan of Providence, which respects Jesus, and the ends to be accomplished by him, as it is drawn out in the sacred writings, we find a *distinct* reason for the obscurity of the prophecies, relative to that subject.

We there find it to have been in the order of the divine councils, that between the first dawnings of revelation, and the fuller light of the Gospel, an intermediate and very singular economy, yet still preparatory to that of Jesus, should be instituted. This economy, (for reasons, which it is not to our present purpose to deduce, and for some, no doubt, which we should in vain attempt to discover,) was to continue for many ages, and *while* it continued, was to be

had in honour among that people, for whom it was more immediately designed. But now the genius of those two dispensations, the Jewish, I mean, and the Christian, being wholly different; the one carnal, and enforced by temporal sanctions only, the other spiritual, and established on better promises, the prophets, who lived under the form of these dispensations, (and the greater part of those who prophesied of Jesus lived under it,) were of course so to predict the future economy, as not to disgrace the present. They were to respect the *law*, even while they announced the *Gospel*, which was, in due time, to supersede it*.

So much, we will say, was to be discovered as might direct the thoughts of men towards some better scheme of things, hereafter to be introduced; certainly so much, as might sufficiently evince the divine intention in that scheme, when it should actually take place; but not enough to indispose them towards that state of discipline, under the yoke of which they were then held. From this double purpose, would clearly result that character, in the prophecies concerning the new dispensation, which we find impressed upon them; and which St. Peter well describes, when he speaks of them, as dispensing a light indeed, but a *light shining in a dark place*.

Upon the whole, the delivery of prophecy seems well suited to that dispensation which it was given to attest. If the object in view had been one single event, to be accomplished all at once, it might perhaps be expected that the prophecies concerning it would have been clear and precise. But if the scheme of christianity be what the Scriptures represent it to be, a scheme, commencing from the foundation of the world, and unfolding itself by just degrees through a

* D. L. vol. v. p. 218. Lond. 1765.

long succession of ages, and to be fully accomplished only at the consummation of all things, *prophecy*, which was given to attend on that scheme, and to furnish a suitable attestation to it, must needs be supposed to adapt itself to the nature of the dispensation; that is, to have different degrees of clearness or obscurity according to its place in the general system; and not to disclose more of it, or in clearer terms, at one period, than might consist with the various ends of wisdom which were to be served by the gradual opening of so vast and intricate a scene.

Another circumstance of affinity with this, is apt to strike us in the contemplation of the scriptural prophecies. There is reason to believe that more than one sense was purposely inclosed in some of them; and we find, in fact, that the writers of the New Testament give to many of the old prophecies an interpretation very different and remote from that which may be reasonably thought the primary and immediate view of the prophets themselves. This is what divines call the DOUBLE SENSE of prophecy; by which they mean an accomplishment of it in more events than one; in the same system indeed, but at distant intervals, and under different parts of that system.

Now, as suspicious as this circumstance may appear at first sight, it will be found on inquiry, to be exactly suited to that idea of prophecy which the text gives us of it, as being from the first, and all along, intended to *bear testimony to Jesus*. For from that idea I conclude again,

II. "That prophecies of a *double sense* may well be expected in such a scheme."

And where is the wonder that, if prophecy was given to attest the coming of Jesus and the dispensation to be erected by him, it should occasionally, in every stage of it, respect its main purpose; and, though the immediate object be some other, it should

never lose sight of that in which it was ultimately to find its repose and end?

It hath been before observed, That between the earlier notices concerning Jesus and the advent of that great person, it seemed good to Infinite Wisdom, (I speak in terms suited to the representation of Scripture,) to institute the intermediate economy of the Jewish law. Among other provisions for the administration of this law, *prophecy* was one; and, upon its own pretensions, a necessary one; for the government claims to be strictly *theocratical*; and the people, to be governed by it, were to be made sensible, at every step, that it was so. Therefore, the interesting events in their civil history were to be regarded by them, as coming within the cognizance, and lying under the control of their divine Governor: to which end a race of men were successively raised up among them to give them warning of those events, and, by this divine foresight of what was seen to be accomplished in their history, to afford a clear conviction, that they were in fact under that peculiar government.

Add to this, that the *law* itself, so wonderfully constructed, was but a part, indeed the rudiments, of one great scheme; was given, not for its own sake, but to make way for a still nobler and more generous institution; was, in truth, a preparatory state of discipline, or *pædagogy*, as St. Paul terms it, to bring the subjects of it, in due time, to *Christ**.

Jesus, then, the object of the earliest prophecies, was not overlooked in this following dispensation; which was, indeed, instinct with presages of that divine person. *It gave the shadow of good things to*

* Gal. iii. 24.—ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν.

come, but the body was of Christ* The legal prophets, in like manner, while they were immediately employed, and perhaps believed themselves to be solely employed, in predicting the occurrences of the

* Coloss. ii. 17. Hence, St. Austin affirms roundly, "That, to such as consider the genius of the revealed system, the Old Testament must appear a continued prophecy of the New."—*Vetus Testamentum, recte sentientibus, PROPHETIA est Novi Testamenti [contr. Faustum, l. xv.]* and St. Jerome speaks of it as a generally received maxim, "That it is the manner of sacred scripture, to deliver beforehand, the truth of futurity in types"—*hunc esse morem scripturæ sanctæ ut futurorum veritatem præmittat, in TYPIS* [Hieron. T. iii. 1127.].—I know, that the ancient fathers, and from them many moderns, have exposed themselves to much and deserved censure, by pursuing this principle too minutely and superstitiously, in their mystical and allegorical comments on the Jewish scriptures. But men of sense will consider, that a principle is not therefore to be rejected, because it has been abused. For instance, that the Passover was instituted with a reference to the sacrifice of Christ, that the paschal Lamb was, in the language of St. Austin, a *prophecy*, or in that of St. Jerome, a *type*, of the Lamb of God, will seem highly credible to one who considers the aptness of the correspondence in two related parts of the same system: But, that the famous Law in Deuteronomy, concerning the marriage of a brother's widow, was *prophetic*, or *typical* of the duty, incumbent on the ministers of the gospel, to espouse the widowed church of Christ, is certainly much less clear, and will scarcely be admitted even on the authority of St. Austin. Hoc ipsum—quod uxorem fratris ad hoc frater jussus est ducere, ut non sibi, sed illi sobolem suscitet, ejusque vocaret nomine, quod inde nasceretur: quid aliud in *figura præmonstrat*, nisi quia unusquisque Evangelii prædicator ita debet in Ecclesia laborare, ut defuncto fratri, hoc est Christo, suscitet semen, qui pro nobis mortuus est, et quod suscitatum fuerit, ejus nomen accipiat? *Contr. Faustum, l. 32.* St. Austin might, perhaps, say for himself, that he had an example of this practice in the mystical comments of St. Paul: it may be so: but an *example* followed without warrant in this instance by the learned father, and not improbably ill understood by him.

Jewish state, were at the same time, preluding, as it were, to the person and dispensation of Jesus; the Holy Spirit, which inspired them, bearing out their expression, and enlarging their conceptions, beyond the worth and size of those objects which came directly in their view.

There is nothing in this account of *prophecy* but what falls in with our best ideas of the divine wisdom; intently prosecuting one entire scheme; and directing the constituent parts of it to the general purpose of his providence, at the same time that *each* serves to accomplish its own.

This double or secondary sense of prophecy was so far from giving offence to Lord Bacon, that he speaks of it with admiration, as one striking argument of its divinity. *In sorting the prophecies of scripture with their events*, (a work much desired by this wise author, and intended by this lecture,) *we must allow*, says he, *for that latitude which is agreeable and familiar unto divine prophecies, being of the nature of the Author, with whom a thousand years are but as one day; and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height, or fulness of them, may refer to some one age**.

But, that we may not mistake or pervert this fine observation of our great philosopher, it may be proper to take notice, that the reason of it holds in such prophecies only as respect the several successive parts of one system; which being intimately connected together, may be supposed to come within the view and contemplation of the same prophecy: whereas, it would be endless, and one sees not on what grounds of reason we are authorized, to look out for the accomplishment of prophecy in any casual, unrelated events of general

* Adv. of Learning, b. ii.

history. The scripture speaks of prophecy, as respecting Jesus, that is, as being one connected scheme of Providence, of which the Jewish dispensation makes a part : so that here we are led to expect that *springing and germinant accomplishment*, which is mentioned. But had the Jewish law been complete in itself, and totally unrelated to the christian, the general principle *that a thousand years are with God but as one day*, would no more justify us in extending a Jewish prophecy to christian events, because perhaps it was eminently fulfilled in them, than it would justify us in extending it to any other signally corresponding events whatsoever. It is only when the prophet hath one uniform connected design before him, that we are authorized to use this latitude of interpretation. For then the prophetic spirit naturally runs along the several parts of *such* design, and unites the remotest events with the nearest ; the style of the prophet, in the mean time, so adapting itself to this double prospect, as to paint the near and subordinate event in terms that *emphatically* represent the distant and more considerable.

So that, with this explanation, nothing can be more just or philosophical than the idea which Lord Bacon suggests of divine prophecy.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.

CHURCH OF GOD.

Nº. XV.



Officers, &c.

TO a critical knowledge of the original tongues, a scribe well instructed in the kingdom of God must add an extensive acquaintance with *facts* necessary for explaining scriptural subjects.

These facts are greatly diversified in their nature, and are to be gathered from various provinces of human research. The more immediately important may be classed under the general heads of *historical* and *physical* facts.

To the historical class belong—

1. Annals; which record distinguished events, ecclesiastical, civil, political, military, commercial, &c.
2. The government, resources, and institutions of a country.
3. The biography of famous individuals.
4. Public and private customs and manners.
5. The state of the sciences, of literature, and of the arts.

The *physical* class comprehends facts relating,

1. To the system of the world—

2. To those phenomena, the study of which forms, what is commonly called, Natural Philosophy; and in which the progress will be short and slow without the help of *mathematics*—

3. To natural geography, geology, &c.

4. To the natural history of animals, especially of man.

The catalogue might easily be enlarged; for there is no department of human knowledge or skill which does not furnish something of value to a good Divine. The design of the foregoing specification is merely to exhibit a summary of things which embrace copious details, and with which an accomplished and well-armed theologian ought to be conversant. An adept in all of them he can hardly become; but such an acquaintance with them as shall enable him to turn their lights in upon obscure parts of the holy writings; and to dissipate the artificial darkness created by the foe, he may and should acquire.

“ And can so much human learning—such volumes of history—such long narratives of political things and political men—so much natural philosophy, and astronomy, and geography, and all the rest of it, be necessary to preach the Gospel of salvation? Cannot a minister prove from the Bible that men are lost and perishing, but he must fetch his argument from the story of kings and kingdoms whereof not one of his audience in twenty ever heard the names? Can he not tell them of Jesus Christ, without telling them of Alexander the Great, or Mahommed, or Genghis Khan? Can he not display the grace of God, without the diagrams of Euclid? nor treat on scriptural symbols, without an algebraical equation? May not his doctrine be heavenly, unless he calculate eclipses? And must he be unable to dig for the hidden treasures of wisdom, without plunging into the belly

“ of a mountain, or the bottom of the sea? Where
 “ did the Apostles get such qualifications? What
 “ had your human learning to do with the ‘ mouth
 “ and wisdom’ with which Peter and John, two *igno-*
 “ *norant and unlearned men*, put to silence all the
 “ Rabbis of the Sanhedrim? By what means do
 “ numbers of the most devoted, faithful, and success-
 “ ful labourers in the Lord’s vineyard, make full
 “ proof of their ministry, and commend themselves
 “ to every man’s conscience in the sight of God?”

Against such glowing interrogation, reason wages an unequal war. Confounding and jumbling together things which have no alliance; tacking an absurd conclusion to an acknowledged truth, and pressing the fiction home upon the untutored mind with an air of pious triumph, it cannot fail of persuading multitudes, who fancy they are convinced because they are amazed; and, arguing much more from their wonder than from their understanding, become the intractable converts of zeal without knowledge.

Our reply is short.

The Apostles furnish no precedent. All their defects were supplied by the inspiration of the Holy Ghost. What progress would they have made without it? It will be time enough to quote them when we are placed in their circumstances, and can claim their supernatural aids. Let the Spirit of God be the miraculous instructor, and we shall immediately dispense with human learning. In that case we will leave the feet of Gamaliel, and hang upon the lips of a fisherman or a scavenger. Till then, we hold ourselves excused. But it is with the worst possible grace that we are referred to the Apostles as patterns of an *illiterate ministry*, when the Holy Ghost was at the pains to teach them, *by miracle*, things of which we are confidently told the Christian ministry have no need whatever!

As little can be gained by the examples of an illiterate ministry in later times and among ourselves.

That a plain, uneducated man, of good native sense, may unfold the elementary, which are the essential, doctrines of the cross, with propriety, with interest, and with effect—that God has often used, and still uses, the ministry of such men in calling sinners to the fellowship of his Son Jesus Christ, is both true and consolatory. Nay, he has made individuals, alike destitute of information and of talent, the instruments of conversion and confirmation to other individuals of superiour minds and attainments. But we are not, therefore, to pick out all the unlearned lackbrains among Christians, and set them to instruct the men of sense and education. God's sovereignty over-rules our infirmities, our mistakes, and even our follies, for the production of good; when, without his interposition, they could have produced nothing but evil. Yet this does not alter the nature of things. It magnifies, by contrast, the greatness of God; but shows no respect to the littleness of man. Our infirmity is infirmity still; and our follies are follies still. They are not converted into strength, correctness, and wisdom—nor are they to be repeated by us—because God has graciously controlled them for our own benefit and the benefit of others. Talent is his gift; learning is obtained by the favour of his auspicious providence. His people are under a sad delusion when they affect to despise his bounty; and to honour that which it is given to destroy—we mean—*Ignorance*. He is also a sovereign. He may do as it pleaseth him. He can fit his instruments for their work. But his sovereignty is no rule of *our* action; and we must take instruments as we find them; i. e. such as *he* has made them. When we come with *our* offerings, we must bring of our *best*. As we cannot change the nature of means, we are

bound to select those which are, in themselves, best calculated to insure the end. Now ignorance is not so well adapted to instruct as knowledge is: nor can stupidity acquire or apply knowledge as talent can. God employed an ass to rebuke the madness of a prophet; but it does not follow that other asses are destined to a similar office; and are expected to bray as often as they encounter a prophet. We have no objection that modern Balaams shall be put to the same school; but we must first see the same power exerted to qualify the Teacher, and *enable* the “dumb ass to speak with man’s voice;” or we shall heartily join in requiting the noise of His *Dumbness* with a sound cudgelling; the precedent in the book of Numbers to the contrary notwithstanding.

If good is effected by ignorant imbecility, the true conclusion is, that means make no difference when God chooses to act; as all difficulties are equal, that is, are nothing, to omnipotence. But we abuse our reason; injure the truth; and affront the HOLY ONE, when, from such a fact we conclude, whether formally or practically, that we are to clothe ignorance and imbecility with the authority, and assign them the duties of knowledge and power. We tacitly put ourselves on a level with God; we indirectly assert our omnipotence. Grant, as we cheerfully do, that, through the divine blessing, good has often been done, and much good too, by persons whom we should have pronounced unfit, on account of either talent or literature, or both, for the ministry of reconciliation—Does it follow, that, with the same blessing upon proper qualifications, the good would not have been much greater; especially as we do not argue on the supposition of miracles? It is a law of God’s own enacting, and it is kept in operation by his continual agency, that all bodies shall gravitate, or tend in their motion, toward the center of the earth. But

will a feather, therefore, overcome the resistance of the air as easily, and fall to the ground as rapidly, as a stone, seeing they are both acted upon by the same force? God preserves, by his Spirit, the functions of the animal economy. Shall, therefore, a kitten draw as much as a horse? It is his visitation which sustains our spirits. Shall the brains of a fool perform, on this account, the intellectual exploits of genius? The analogy is perfect, because the principle is universal, pervading all the divine constitutions with which we have any acquaintance. The argument which it furnishes on the point before us, is irresistible; concluding with the force of nearly mathematical evidence, against the notion we are combatting; and demonstrating that, other things being equal, the most intelligent ministry will bring most glory to God, and most happiness to men. In the mean time, let Christian ministers and judicatories ponder solemnly the *principle* of the following extract from the prophet Malachi: *Ye brought that which was TORN, and the LAME, and the SICK; thus ye brought an offering. Should I accept this of your hand? saith JEHOVAH. But CURSED be the DECEIVER which hath in his flock a MALE, and voweth and sacrificeth unto JEHOVAH a CORRUPT thing! For I am a GREAT KING, saith the LORD of hosts, and my name is dreadful among the heathen.* This fearful commination is levelled against the PRIESTS who PROFANED JEHOVAH'S name. And the profanation consisted precisely in their consecrating to him the *worse*, when they might have consecrated the *better*. "He that hath ears to hear, let him hear!"

But all such declamation is founded upon a supposition which is manifestly false: viz. that a minister of the Gospel has nothing to do in his official instructions, but to insist upon the simplest doctrines of the Gospel in their simplest form. That they have

been very extensively habituated to this practice where vital religion is cherished, admits of no dispute. But that the habit is a good one, admits of much. We institute no comparison between *always* preaching the simple truths of Christ, and not preaching them at all, or preaching them very seldom, and very slightly. When my own conduct is criminated, it is no justification to plead that my neighbour's is worse. The evil to which we object, solemnly and decisively object, is, the keeping Christian people in a state of perpetual childhood. God has charged us to "leave the principles of the doctrine of Christ, and go on to perfection." He has forbidden us to be continually occupied in "laying the foundation of repentance from dead works; of faith toward God; of the doctrine of baptisms; of laying on of hands; of resurrection of the dead; and of eternal judgment." Yet it is not to be questioned; the fact is clear as day, that the mass of evangelical ministers never build above the "foundation;" never get out of the principles or mere rudiments of Christianity. Take what text of the Bible they will, you always find them teaching some one or other of these "rudiments;" always working at some part or other of this foundation. We do not blame them for this; but for doing nothing else. For seldom or never rising in their instructions higher than those things which the veriest novices in religion understand almost as well as themselves. There is little consultation of the wants of different classes: little distribution of his portion to every one in due season. There is milk for babes. Good. Let the milk never be withheld: but there should be more. There is no meat for strong men. It is milk, milk, milk. This is the complaint. The effect is, that Christian knowledge is very scanty, and Christian attainments very low: so that hundreds and thou-

sands of our most pious people are ready to be tossed about with every wind of doctrine which does not blow them out the precincts of their elementary principles. There are few incitements to study the Bible. With the exception of some doctrinal passages and moral precepts, it is a book of darkness. Some parts of it are even falling into neglect, and comparative contempt.

Hence the facility with which dissensions multiply, and all manner of sects and pretenders draw away disciples after them. Such is the effect. The immediate cause we have stated. The primary and efficient cause is more remote. *It is in the DEFECTIVE TRAINING of the MINISTRY itself.* We speak it boldly; because it is a most serious, and a most seasonable, though a painful and unpopular truth. Incapacity we lay aside: but we cannot too deeply lament that where there is not this incurable malady, yet, partly from want of previous preparation, and partly from want of means to pursue their studies after entering upon their functions, the ministers themselves cannot enrich their public instructions. The Bible is not expounded; it cannot be expounded—It is not understood; it cannot be understood by men without learning, however respectable their native powers. Who can illustrate the modes of speech used by the scripture, its allusions, its similes, its parables, its symbols, unimbued with the knowledge of Eastern climate, customs, arts, and institutions? Who can trace and show the accomplishment of prophesy, without large historical inquiry? Who can repel the attacks, and wipe off the aspersions of unbelievers, if he be a stranger to those researches from which the attacks derive their force, and the aspersions their filth? The thing is impossible. In honest truth, the bible is to most of our clergy a sealed book. Their ignorance is unsuspected, because they have, for the most

part, to deal with men more ignorant than themselves. But it is not to be conceived how few are the instances in which they could satisfy decent and proper questions, compared with those which should put them to silence. Here is the true secret of that limited sort of preaching which so generally prevails in our pulpits. Our ministry cannot help themselves. They do not know any thing else. Their communications run the length of the *matter* which they have to communicate. Even the fiercest decriers of human learning never forget to display every patch and shred of it which they accidentally pick up. None more sure to turn up the bottom of their treasury than themselves. If any of them chance upon a smattering of letters, his light shall never expire under a bushel: the world shall be in no danger of losing the benefit of his lore. And though in thrusting it out upon his hearers he slander his authorities, by murdering their sense and their names together, he shall be admired as a prodigy, and revered as an Apostle. Say the ministers of religion what they will, if they employ no learning in their ministrations, it is because they have none to employ: and it is adding deception to misfortune, to play off their inability under the mask of a higher degree of spirituality of mind, and a purer desire of glorifying the divine teaching.

The evil is alarming; it is enormous. It has so overgrown our country, and is so deeply rooted, that its eradication by human effort is at best problematical. So long, and so commonly have both ministers and people been accustomed to it, that it is hard to convince many of them of its being an evil at all. The standard of ministerial character has been gradually lowered down from its once imposing elevation to the level of every voluble and boisterous prater. That

which was formerly considered as the acquisition "of children and those of weaker capacity," is now, with many, the ministerial attainment. The Churches have begun to reap the fruits of that tree which their own apathy and parsimony have nourished, if not planted. The bitter morsel has been only tasted hitherto. The meal of gall and wormwood is yet to come. Let them not deceive themselves. The period of desolation is at hand. They have been warned and entreated, years and years together, to provide for the suitable education of their ministry; and they have been deaf as adders to the voice of expostulation. Slow-paced retribution has begun her march, and will fulfil her work. Even now, the United States must be searched through for a single man fit to occupy a post of eminence or of danger; and the dearth threatens to increase. Let us not have the lullaby of, Peace, peace, when fearful facts thicken upon us every hour. If the same apathy shall continue; if strenuous exertions be not speedily, extensively, and perseveringly used, there will be no averting the ruin. Things must rush on from bad to worse, till the truth of the Gospel is corrupted, its glory obscured, and its power withdrawn, an horror of thick darkness overspread the land.

FOR THE CHRISTIAN'S MAGAZINE.

INFIDELS often boast that the men of real talent and learning are on their side. Considerations of prudence and policy conceal, they assert, the real sentiments of such men, and make them pass openly for Christians; but that, as the phrase is, they know better, and are, in heart, philosophers; in other words, Infidels, is maintained with all the confidence of an incontestible verity.

Without pressing the inconsistency of these gentlemen in treating so roughly the *motives* of others, seeing they are so exquisitely sensible to every impeachment of their own, we shall draw out of their premises, and, we think, fairly, an inference which will leave them very small cause of triumph.

The assertion is that men of talents and literature, although ostensibly Christians, are, in fact, infidels. Then they must be a pack of gross hypocrites; since they solemnly profess, and endeavour to propagate, doctrines which they do not believe. Nay, they are hypocrites of the foulest sort. They not only dupe their less discerning fellow-men, but they mock and blaspheme the most High God, in imploring his blessing upon what they verily believe to be a system of fraud and forgery. All this is evident upon the face of the representation. They must be such hypocrites if they are indeed infidels, while they pass themselves off for sincere believers. Now the inference is, that, by the infidel's own showing, there is *nothing in infidelity to make a man honest!!!* The very *principle* of his triumph is, that his friends among the Christians are a set of scoundrels. A man may be a cheat, an impostor, a deliberate, habitual liar, and yet a very good brother-philosopher!! We agree with him entirely. But, then, it is rather an awkward affair for those who proclaim themselves to be impartial inquirers after *truth*! If they can glory in the secret adherence to their cause of any who are constantly decrying it as false and pernicious, love what they will, they do not love the truth—They lay too heavy a load upon the credulity of poor human nature, if with *such* boasting in their mouths they ask our belief in their own sincerity.¶ A fine account of a modern philosopher—a genuine inquirer after the truth! He hugs himself in his alliance to knaves

who, with what they embrace as truth in their hearts, spend their whole lives with what they renounce, as a lie, upon their lips! And, then, with very modest assurance, turns round and rails at hypocrisy and hypocrites!

But suppose that there are among the unbelievers men of honour and magnanimity enough, as we deny not there may be, to hate hypocrisy, and to disclaim all regard for such rotten professors of Christianity; still there is no disclaiming their *kindred*. They are full-blooded relations. For by the very fact of their making a *hypocritical* profession of Christianity, they are convicted of being infidels. They belong to the family, and Christianity disowns them with perfect propriety. God says of true Christians, that they are his people, "children that will not lie." Prove a man to be a hypocrite, and you prove him to be no Christian: by the very same act you prove him to be an infidel; for if he is not a believer, he is an unbeliever. As often, then, as an unbeliever charges hypocrisy upon a professed Christian, so often does he claim fraternity with a rogue. There is no getting out of the toils. Whether he hate hypocrisy or whether he do not, it comes to the same thing. Whoever makes a false profession of Christianity, does not believe it. He who believes not Christianity is an infidel: therefore all the hypocrites among Christians do really belong to the Infidels. We wish them joy of their company. The result, turn it which way you will, is one. *There is nothing in infidelity to make a man honest.* He who has probity enough to hate deception, owes that good quality to something else than his infidelity.

Q—

RELIGIOUS INTELLIGENCE.

FOREIGN.

THE CONVERSION OF THE JEWS.

THE London society for promoting Christianity among the Jews, commenced their active labours on the 25th of March, 1809—the anniversary, be it remembered, of the abolition of the slave trade. They have opened a chapel in Church-street, Spitalfields, where the Rev. Mr. Frey, a converted Jew, preaches every Sunday evening to a crowded audience, among whom are many Jews :—the pew-openers are of that nation. Their charity school contains fifteen children, and there are several waiting to be admitted. In their free school, which is conducted on Mr. Lancaster's plan, there are upwards of three hundred children, many of whom are Jews :—the master and two of the monitors are Jews. Several tracts have been printed and distributed among the Jews ; and a number of Bibles and Testaments have been purchased for the same purpose. One of the principal Jews in the kingdom, who has lately been baptized, has become one of the vice-presidents of the infant society. A learned Rabbi, lately arrived from Palestine, has embraced the Christian faith, and is now placed under the instructions of a respectable clergyman of the established Church, in the hope, that in due time he may become a minister of the Gospel among his brethren.

Several circumstances are related in the Report, which serve to show that such a society as the present was greatly needed, and that its benevolent efforts are likely to be productive of great good. Some of the children particularly, who have been taken under the wing of the society, have been rescued from situations of the utmost distress and peril. We select the following cases :—

A youth, about fourteen years of age, applied himself for admission, having only a mother, who could do nothing for him. He lived by selling fruit, &c. Sometimes he had bread, and sometimes he had none : and although he lodged

among the most infamous of his brethren, it appears his mind was not so much contaminated with their vices, as might have been expected. He had often been enticed to connect himself with a gang of pick-pockets; and the very night that the committee admitted him into their house, he was to have gone with them for the first time. He says he is happier now than he ever was in his life; and is one of the monitors in the free school.

Two of the children, one aged five, and the other six years old, were brought by the father, almost starved, and almost naked, himself the picture of misery—which was owing to his habits of drunkenness. The Committee admitted the children, and conversed with the parent; they exhorted him to change his course of life, and attend the preaching of the Gospel. He has so far listened to their counsel, that he now attends divine service; and though before he was filthy and truly disgusting, he is now clean and decent in his appearance.

The Committee state, that they have been encouraged in their attempts by a liberal subscription from those to whom they have applied; and by the patronage of a most amiable Prince, who is ever ready to promote the happiness of his fellow-creatures: but as their plans will require large funds to be carried into effect, they trust they will not be disappointed in their expectations of adequate pecuniary support from their fellow-christians.

Our readers will probably be interested by the following extract from the Report of this society. The account, we are told, is taken “from the well-authenticated narrative of Solomon Dutich, a learned Rabbi, and teacher of several synagogues in Germany; who having travelled, for seven years, from place to place, under doubts as to the truth of Christianity, at length openly professed himself a disciple of Christ, and lived and died in Holland as a minister of the Gospel. The Rev. Mr. Voss,” it is added, “now employed as a missionary in the East-Indies, had been his fellow-student at the university of Utrecht; and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

“In the year 1762, Oct. 21, I arrived at one of the chief cities of Saxony, which, for particular reasons, I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th Nov. I had read so far of my Bible as the 53d chapter of Isaiah, which I took now for the first time under my proper consideration. The Lord was

pleased to open the eyes of my understanding plainly to comprehend that the prophet spake here of the Messiah who was to suffer death for our sins. But Satan endeavoured to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend, (the above-mentioned Rabbi,) about the contents of this chapter: neither could I find rest within me, till I actually went to him. I had scarcely introduced my desire, when he looked steadfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the play-house, leaving us to ourselves; they were scarcely out of sight, before he took me into another room, which he locked upon us; this put me into a terrible fright, imagining for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life. But I was soon freed from my fears, when with tears in his eyes he spake thus to me: ‘O, Mr. Solomon, my beloved and faithful brother! I will disclose all the secrets of my heart unto you; but it is under the express condition, that you keep the secret, for if the least word should get vent by you amongst the Jews, I shall, for my own security, charge you with what I should confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you will be exposed to. This pre-supposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah?’ Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus: ‘My beloved friend, you see here in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned and despised*, and even *suffer death*, and for what? for his own trespasses? Oh no! it was for our iniquities, and for our trespasses; which you will clearly perceive, and even must be allowed by many of our Rabbis. But in that chapter which I have read to you out of the German book is contained the fulfilment of the prophecy of Isaiah. *Jesus of Nazareth is the true Messiah*; but, alas! what an unhappy thing is that to us? Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour; and should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme

blindness and prejudices of our forefathers in general, in those days: their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O! what shall I, poor wretched creature, now do or undertake? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children, who are of my own flesh and blood? O, my heart! my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labour, having learnt no business; and to seek my support from charity is revolting against my nature; besides this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am!" Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees, and shed a flood of tears. It is impossible for me to describe the anxiety of his soul; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself, and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone.—See *S. Dutch's Narrative*. London edition, 1771, page 33."



THE JEWS IN LONDON.

Extract of a Letter from a Gentleman in London to his friend in Edinburgh.—London 4th June 1810.

I HAVE been here a week, and shall remain yet two weeks, to be present at the half-yearly meeting of the society for converting the Jews.

My principal, indeed my only reason for taking up my pen at this time, is to put you in possession of all that I have seen and heard with respect to this society since my arrival.

I have not the least doubt that the blessing of God has already in some measure crowned their efforts. I hear from the most respectable authority, that there is a considerable agitation in the minds of the great body of the Jews.—To

counteract the efforts of the society, they have subscribed a large sum for establishing an hospital for their own sick ; a school to educate fifty boys and as many girls ; and a society for visiting their sick.—This is all most satisfactory, since it proves to a demonstration, that they do not judge the efforts of the new society contemptible, seeing that they are taking such active measures to defeat their plans. I understand also that the Jews have been strictly prohibited from writing in answer to any of the society's publications.—This is another hopeful sign, as it shows that they are afraid of discussion, or perhaps they use this as an excuse for declining it.—There is a general impression on the minds of the Jews themselves, either that the Messiah is to be born, or if he has hitherto been concealed, that he is to be manifested to Israel in the course of this or the next year—and in whatever way this has arisen, it must prove favourable to the attempts now making to turn their attention to Jesus.—Thirteen Jews are to be baptized next week at the half yearly meeting. O my friend, what an interesting spectacle will this be ! such a thing has not taken place since the days of the apostles ! The Rev. Mr. ——— a most learned and respectable clergyman of the Church of England, informs me, that he considers some of these catechumens as being already solid, judicious, and established Christians.—One of those about to be baptized, was attacked and almost killed by his unbelieving brethren lately, and the society was obliged to remove him to another part of the town.

The young Rabbi from Jerusalem being in the country, I have not yet seen him ; but he is to be here before the half yearly meeting. Mr. ——— is very highly satisfied with him, and thinks that there is a work of the Spirit of God on his soul. When he arrived in this country he was the proudest of men, thinking from the extent of his Rabbinical learning that there was no body like himself, but he is growing much more humble—he lately said to Mr. ——— “ *When I came to this country I was very proud, but I now desire to be made like a little child.*” Large offers have been made to him by the Jews to return to them, but he has remained unmoved. They wrote him a flattering letter in Hebrew, lamenting that a man of his learning should leave the Synagogue, and in a manner offering him his own terms if he would come back.—This letter I think Mr. ——— told me is in possession of the society. This young man says, that in the East many of the most

I learned Jews are convinced that the Messiah is already come. Some Jews in this country do not scruple to say, that this is the case with many of themselves, but that they are deterred from confessing Christ, by the fear of being persecuted.

I was in the Jews chapel yesterday, and it was indeed a feast to my soul. To see more than thirty of the infant children of Israel, hymning the praises of HIM whom they had been taught to blaspheme, was most moving and interesting. Several of the elder boys have a most interesting appearance. They seem quite happy; indeed pleasure beams on their countenances. The natural talents of some of them are of an high order, and their progress in knowledge greatly surprised Mr. ——. Two or three of them are to be educated for the Ministry. There were, I am sure, not less than fifty Jews present at the chapel yesterday evening. In general, they seemed to hear with *fixed* attention, and I saw some hear with *deep* attention and interest. Some of them were of respectable appearance. One of these sat near me; I observed him join with the congregation in singing the psalms; but in a way as if he was afraid of doing it, that is, you saw his lips move in unison, and nothing more. He came to the vestry after service, and spoke to Mr. F——, and has requested to have some conversation with him on a future day.—He confesses himself, as I understand, to be already half a Christian. I saw another boy of 17 or 18 years of age come into the Committee-room after service and request some tracts.—These were given him, and he seemed most thankful for them, &c.



LONDON MISSIONARY SOCIETY,

Sixteenth General Meeting.

ON the second Wednesday in May, (the 9th day of the month,) the first meeting of the Society, was held as usual at the Rev. Rowland Hill's Chapel, Surry Road: it was never filled at an earlier hour; and multitudes, who came rather late, returned to their habitations disappointed. The chapel was full soon after nine o'clock. Mr. Hill commenced the service by reading the prayers of the established Church; after which Dr. Smith of Homerton, prayed in the pulpit; and Dr. Collyer, of Peckham, delivered an excellent discourse, from Luke ii. 32. 'A light to lighten the Gentiles.' From which words the preacher proposed, I. To explain the import of the text; and, II. To apply its testimony to Missionary exertions. Under the first head, the character

of Jesus was considered under the image of 'Light,'—the subjects of his influences, 'the Gentiles,'—and his manifestation to the world, universal illumination, for he rises upon the nations 'to lighten them.' II. In applying this testimony to Missionary exertions he showed, that it explains the principles on which they are founded; and evinces that they proceed from Nature, Reason, Humanity, Patriotism, and Religion. He then produced several considerations, by which this society is encouraged; namely, by revelation, by experience, and by existing circumstances.—Mr. Bishop, of Ringwood, concluded the service with prayer.

In the evening of the same day, the Rev. Mr. Kelly, of Dublin, preached a very animated sermon at the Tabernacle, from Gal. iv. 18. 'It is good to be zealous always in a good thing.' The preacher made some judicious remarks on Religious zeal, distinguishing between that which is genuine and that which is spurious. The gospel was considered as a subject which well deserves the zeal of Christians; and the state of the Heather, affording a proper scene for the exercise of that grace. The discourse displayed much knowledge of human nature, and much zeal for the propagation of divine truth. Mr. Hughes, of Battersea, prayed before the sermon; and Mr. Redford, of Windsor, after it.

On Thursday morning, the Members of the Society, and other persons friendly to the Missionary cause, assembled at Mr. Jones' Chapel, in Silver-street, the former places of meeting for the annual business having proved too small. William Alers, Esq. (the treasurer being unavoidably absent,) was unanimously called to the chair. Dr. Cracknell, of Weymouth, implored the Divine blessing by prayer. The plan of the Society was read by Mr. Platt; and the minutes of the last annual meeting by Mr. Humphrys. The report of the directors was then read from the pulpit, by the Secretary. After which, the acceptance of the report was unanimously voted; and thanks to the Directors, for their assiduous attention to the concerns of the society. The cordial thanks of the meeting were voted to Joseph Hardcastle, Esq. Treasurer, for his valuable services, and expressed in a manner which evinced the grateful sense entertained of them by the whole body. The thanks of the Society were also voted to the Secretary, for his laborious and gratuitous services. Several very impressive speeches were made by the Rev. Messrs. Bogue, Waugh, and other gentlemen. The Rev. Mr. Smart, of Paisley, delivered a judicious ad-

dress, suited to the important occasion, and concluded with prayer to God.

Tottenham Court Chapel was crowded as usual, very early ; and the prayers of the church were read by the Rev. Mr. Huckwell, curate of the chapel. The Rev. Mr. James, of Birmingham, prayed before the sermon ; which was delivered by the Rev. George Collison, of Hackney. This animated and appropriate discourse was founded on Psalm lxviii. 1, 2, 3, 6, 7. " God be merciful unto us, and bless us ; and cause his face to shine upon us, that thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God ! let all the people praise thee ! Then shall the earth yield her increase ; and God, even our own God, shall bless ! God shall bless us, and all the ends of the earth shall fear him." In this prayer of the church for the heathen nations, the preacher considered, 1. The pre-eminent importance of its object,—‘ the diffusion of evangelical truth amongst the ‘ heathen, that thy way be known,’ &c. 2. The propriety of its adoption arising from the explicit will of God. 3. The beauty of its principles, piety, regret of indifference, union of patriotism and benevolence, &c. 4. The glory of its accomplishment, the earth shall yield her increase, in the domestic and social relations, in personal character, and in the universal diffusion of evangelical light, &c. The Rev. Mr. Bingham concluded the service with prayer.

On Friday morning, St. Bride's church was crowded with a respectable and attentive congregation. Prayers were read by the Rev. Mr. Jones, curate of the church. The Rev. W. B. Cocker, vicar of Bunny and of Runnington, in the county of Nottingham, delivered a pleasing discourse, from Acts xvi. 9, 10. ‘ And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us ; and after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.’ Several interesting remarks were made on this part of sacred history :—I. An historical exposition of the text, illustrating the progress of the gospel in Macedonia ;—II. A view of the present state of vital Christianity—the deplorable condition of the heathen—the duty of assisting them—and the peculiar encouragements to attempt their relief ;—III. Exhortation to prayer, and to an active support of the cause of missions ; concluding with an appeal to the hearers, on the duty of improving their gospel privileges.

At an adjourned meeting of the society, held in the afternoon at the vestry of Sion chapel, the thanks of the society were voted to the several preachers, and to the ministers and other gentlemen who kindly allowed the use of their places of worship for the meetings of the society.

Sion chapel was filled very early. Some persons took their seats three or four hours before the commencement of the sacramental service. The following is the order which was observed on the occasion: the Rev. W. Kingsbury, who presided, prayed; the introductory address was given by Mr. Hunt, of Titchfield. During the administration exhortations were given by Mr. Jones, of Silver-street; Mr. Jackson, of Stockwell; and Mr. Bogue. Mr. Hill concluded the whole solemnity with prayer.

Thus ended the *Sixteenth* general meeting of the Missionary Society; which was, we are persuaded, no less interesting and satisfactory than any of the former. The grand Christian principle, "Faith, working by love," seemed to animate ministers and people on this occasion. The confluence of so many persons from distant parts of the country, as well as from the extremities of the wide metropolis, cannot now be imputed to novelty, or to any other than those Christian motives by which believers ought to be impelled, when the glory of their Redeemer is the object proposed. More than a little inconvenience and fatigue is necessarily endured in attending for so many hours in crowded assemblies; but the exercise of love to Christ and perishing men, as well as of a lively hope that He is about to take unto himself his great power, and subdue the nations to the obedience of faith, support and encourage the numerous congregations; while their liberality, notwithstanding the heavy pressures of the times, continues to grow and increase. Those who have attended year after year, still come forward to renew their delightful engagements; while others, who had never attended before, confessed, that, notwithstanding all they had read and heard of these meetings, 'the half was not told them!' Many a pious Christian retires from these animating scenes, exclaiming, 'Blessed are my eyes for they see, and my ears for they hear!'—many a minister, an elder, a deacon, or private member of a church in the country, returns to the place of his residence, enlivened with new zeal for Christ and souls, determined on attempting something, more than before, to spread the knowledge of the gospel both at home and abroad! The churches of Christ will thus be stirred up to increasing energy in the Redeemer's cause; and it will become a source

of shame and disgrace if any should refuse to come forward, in this or some other way, to 'the help of the Lord against the mighty.'

He who bows his ear to the prayers and praises of Zion, will, we firmly believe, graciously answer the petitions which ascended at these meetings from thousands of hearts, since they coincide with the object of the Saviour's own intercession:—"Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession!"

ORDINATIONS.

ON Wednesday, the 9th of August, Mr. GARDINER SPRING was ordained to the work of the Gospel Ministry, by the Presbytery of New-York, (Presbyterian,) and installed Pastor of the Brick Church, in New-York. The Rev. Dr. Milledoler preached the ordination Sermon. The Rev. Dr. Miller presided, offered up the ordination prayer, and delivered the Charge to the Pastor. The Rev. Dr. Romeyn delivered the Exhortation to the Congregation.

ON Wednesday, the 12th of Sept. Mr. JAMES J. OSTRUM, was ordained to the work of the Gospel Ministry, by the Presbytery of Hudson, and installed Pastor of the United Congregations of Marlborough and New Paltz. The Rev. Mr. Isaac Lewis preached the Ordination Sermon, from Isaiah xl. 1. "Comfort ye, comfort ye my people, saith your God." The Rev. Mr. Andrew King presided, and offered up the ordination prayer. The Rev. Mr. John Clark gave the Charge to the Pastor. The Rev. Mr. John Johnson delivered the Exhortation to the Congregation.

Within five years past, thirteen ministers have been added to this Presbytery.

BALTIMORE BIBLE SOCIETY.

A Society of the above name has been formed in the city of Baltimore, similar to those of Philadelphia, New-York, and others, of which we have given information in our for-

mer numbers. On the 24th of September they organized and chose for their officers—

Rev. JOHN HAGERTY, *President.*

— JOHN GLENDY,

— JOSEPH G. I. BEND,

— JAMES INGLIS,

ISAAC BURNESTON, Esq.

Rev. ALEXANDER Mc CAIN, *Recording Secretary.*

BALTZER SCHAFFER, Esq. *Treasurer.*

} *Vice-Presidents.*

} *Corresponding Secretaries.*

Other Managers.

Rev. GEORGE DASHIEL,

— J. D. KURTZ,

— ROBERT ANNAN,

— FREDERIC BEASLY,

— JOHN HEALY,

— JOHN HARGROVE,

— GEO. ROBERTS, M. D.

— LEWIS RICHARDS,

Mr. ABRAHAM TONERDEN,

JAMES H. Mc CULLOCH, Esq.

WM. H. DORSEY, Esq.

JAMES Mc HENRY, Esq.

Mr. JOHN LIVINGSTON,

JOHN CRAWFORD, M. D.

Mr. ANDREW ELLICOT,

Mr. JAMES CAMPBELL.

 The Life and Death of the Rev. Mr. Ward, will appear in our next.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

Archives of Useful knowledge; a work devoted to commerce, manufactures, rural and domestic economy, and the useful arts; by James Mease, M. D. No. 2. of Vol. 1. for Oct. 1810. New-York, Williams & Whiting.

A Sermon, preached in the Presbyterian Church in Beekman-street, New-York, on Wednesday, August 8, 1810, at the ordination and installation of the Rev. Gardiner Spring, as pastor of said Church; by Philip Milledoler, D. D. pastor of the Presbyterian Church in Rutgers-st. To which are added, Dr. Miller's Charge to the Minister, and Dr. Romeyn's Exhortation to the People. The whole published at the request of the Session of that Church. New-York, Williams & Whiting.

Vol. 4th of the whole works of the Rev. John Newton, late rector of

the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, London, published by direction of his executors, in six volumes. New-York, Williams & Whiting.

The works of Alexander Hamilton; comprising his most important Official Reports; an improved edition of the Federalist on the new Constitution, written in 1788, with the names of the authors; and Pacificus, on the Proclamation of Neutrality, written in 1793, in 3 vols. with elegant portraits of Mr. Hamilton, Mr. Jay, and Mr. Madison. New-York, Williams & Whiting.

The Psalms of David, with Hymns and Spiritual Songs. Also, the Catechism, Confession of Faith, and Liturgy of the Reformed Church in the Netherlands; for the use of the Reformed Dutch Church in North

America; printed on fine paper, and a large type; the best edition ever published in this country. New-York, Williams & Whiting.

Dr. Smith's Sermon, and Address to the Senior Class; delivered the Sunday preceding commencement, in the College of New-Jersey. New-Brunswick, J. Simpson & Co.

An Inquiry concerning the Intellectual and Moral Faculties and Literature of the Negroes; with an account of the life and works of fifteen negroes and mulattoes, distinguished in science, literature, &c. By H. Gregoire, formerly Bishop of Blois, member of the Conservative Senate, &c. Brooklyn, Thomas Kirk.

Cyropedia, or the Institutions of Cyrus, &c.; translated from the Greek of Xenophon, by Ashley. B. B. Hopkins, & Co. Philadelphia; and Williams & Whiting, New-York.

In press, and will be published, in five or six weeks, by Williams & Whiting, of New-York, An Essay on the causes of the variety of complexion and figure in the human species; to which are added, Animadversions on certain Remarks made on the first edition of this Essay, by Mr. Charles White, in a series of Discourses delivered before the Literary and Philosophical Society of Manchester, in England. Also, Strictures on Lord Kaim's Discourse on the diversity of mankind. By the Rev. Samuel Stanhope Smith, D. D. President of the College of New-Jersey; and member of the American Philosophical Society; a new edition, enlarged and improved.

Prior & Dunning, of New-York, have in the press, Poems on the Abolition of the Slave Trade; written by James Montgomery, James Grahame, and E. Benger.

Melville Horne on Missions.—We understand that a number of the Students of the Divinity College, at Andover, design to devote their lives to Missionary services. With pleasure we learn, that they intend to republish an edition of "Letters on Missions, addressed to the Protestant Ministers

of the British Churches, by Melville Horne, late chaplain of Sierra Leone, in Africa." The glowing and manly eloquence, the warm, disinterested benevolence, and the ardent zeal for the extension of the kingdom of Christ, and the salvation of souls, which are conspicuous in these Letters, will cause them to be perused by Christians of every denomination, with more than common interest. They were not written to promote sectarian views, or party purposes. The grand object at which the author aims, is, "the diffusion of the Christian religion among those who *have no hope, and are without God in the world.*" We anticipate the approach of the day, when the subject, which is so eloquently and ably discussed by the chaplain of Sierra Leone, will attract a more general and earnest attention, in our country. There is no country on earth, on which more just and urgent claims can be made, for assistance in the promotion of Missions. There is abundance of property among us, which might be appropriated to the great object of evangelizing the heathen, without impoverishing us at all. There is wealth enough to spread the Gospel in many places, where the name of Jesus was never heard. When Christians of the present day shall possess the same feelings on this subject, that the primitive Christians did, we shall expect "the day of glory is nigh."

The price of the little volume, which we have just announced, will be only 25 cents, single; the usual deductions will be made to booksellers and others, who purchase by the quantity. We sincerely hope, that the religious public will seriously consider the great object which these Letters present, and inquire, whether there does not yet remain some important duties to the church and kingdom of Christ, which have been wholly neglected, or too partially and imperfectly fulfilled.

Subscriptions received by Williams & Whiting, No. 118, Pearl-street, New-York.

THE
CHRISTIAN'S MAGAZINE;
ON A NEW PLAN.

No. VIII.]

AUGUST, 1810.

[VOL. III.

Few Biblical critics have acquired higher reputation than Michaelis. His Introduction to the New Testament is an elaborate performance, extremely useful to the theological student. It is, however, with all its excellences, replete with unwarranted censures upon different parts of the sacred text. The following Dissertation is a seasonable corrective to the objections which he has offered to the authenticity of the Apocalypse, or book of Revelation. "WE consider it," say the editors of the *Christian Observer*," (vol. i. p. 726,) and we heartily concur in opinion with them, "WE consider it as important, not only because it rescues from undeserved condemnation a very valuable part of the sacred volume, but more especially because its influence will extend to the whole body of canonical Scripture, and will serve as a check to the temerity of the German professor in other instances. Whatever deference the reader may be disposed to pay to the authority of so profound a scholar, on the very subject of his profession, he will suspect that the evidence upon which other books (of Scripture) are rejected or questioned, has as little foundation as that which has produced the rejection of the Apocalypse."—p. 723.

—♦—
A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the Late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. I.

OF THE METHOD PURSUED IN THIS INQUIRY.

IN the following pages I propose to review the evidence which has been adduced, for the authenticity and divine in-

spiration of the Apocalypse ; to add thereto some collections of my own ; and occasionally to remark on those observations of Michaelis*, which tend to invalidate it.

This evidence divides itself into *external* and *internal*. The *external* is that which is derived from credible witnesses, from the early writers and fathers of the church. The *internal* is, that which results from a perusal of the book.

Michaelis appears to me an unfair reporter of the external evidence for the Apocalypse. He seems to have approached it with prejudice ; a prejudice occasioned by the opinion which he had previously formed concerning its internal evidence. For, it appears from passages of his chapter on the Apocalypse, that he considered the prophecies of this book, as still remaining dark and unexplained. He professes that he does not understand them ; he declares himself dissatisfied with the attempts of other writers to show their meaning and completion ; and he esteems the contradictions of these interpreters to be more unfavourable to the pretensions of the Apocalypse, than even those ancient testimonies, that external evidence, to which he attributes no preponderance in its favour. Now, as they who appear to themselves to have discovered, in the completion of the Apocalyptic prophecies, certain proof of its divine origin, (for a series of prophecy, punctually fulfilled, must be divine,) will be disposed to examine the external evidence with a prepossession in its favour ; so he, who, by examining the internal evidence, has formed an opinion unfavourable to its pretensions, will enter upon the examination of its external evidence with that kind of prejudice, which is visible in the writings of this learned divine.

But, in our examination of the external evidence, we ought, so far as human infirmity may permit, to be free from any partiality ; and to lay aside, for a season, our previous conceptions of the weight of its internal evidence. The two species of evidence, external and internal, should be kept apart ; they should not be suffered to incorporate or interfere ; each should be considered at first with reference to itself only. After which separate examination, they may usefully and properly be brought together, and be allowed their due influence upon each other.

Such appears the proper method of proceeding in this in-

* In the last chapter of his *Introduction of the New Testament*, to the pages of which, as published by Mr. Marsh, the figures at the bottom of these pages will be found to refer.

quiry, so as to lead to a fair and just conclusion. This method has not been usually pursued. The writers, who have presented us with the two kinds of evidence, have not kept them apart. When they treat, for instance, of the external evidence adduced by Dionysius of Alexandria; when they state how far it appears, from his writings, that he considered the Apocalypse as an inspired book, delivered down to his time as such by the early Fathers of the Church; they moreover produce, and under the same head, the criticisms of this writer on the style and manner of the book; which consideration belongs to the subject of internal evidence.

In the following pages, it will be my endeavour to keep these two species of evidence apart, until they have been separately considered, and may safely be suffered to unite. This method, so far as it can be followed, will tend to prevent the operation of prejudice, and to facilitate the production of truth.

I shall proceed, first, to the consideration of the external evidence.

CHAP. II.

OF THE TIME WHEN THE APOCALYPSE APPEARS TO HAVE
BEEN WRITTEN AND PUBLISHED.

THE *external* evidence, for the authenticity and divine inspiration of the Apocalypse, is to be collected from the testimonies of those ancient writers, who, living at a period near to its publication, appear, by their quotations or allusions, to have received it as a book of sacred Scripture. This was the test by which the primitive church was accustomed to determine the claims of all writings pretending to divine authority. All such writings were rejected, as appeared not to have been received by the orthodox Christians of the preceding ages*.

But to enable us to judge of the force of this evidence, as affecting any particular book, it is necessary to ascertain *the time when the book was written*. For if it shall appear to have been written and pub-

* Euseb. Hist. Eccl. lib. iii. c. 3.

lished in the early period of the apostolic age, we may expect to find testimonies concerning it, from apostles, or from apostolical men*. If, on the contrary, it can be proved to have been published only in the latter times of that age, we shall not be entitled to expect this earlier notice of it.

Before, therefore, we proceed to examine the testimony of the writers by whom the Apocalypse is mentioned, it will be useful to ascertain the time in which it was published. For if it were not published before the year 96 or 97, (as some critics have pronounced,) little or no notice could be taken of it by the writers of the first century; and, in such case, a writer in the second century, especially in the former part of it, becomes an evidence of great importance; which importance would be much diminished, by the supposition, that the book had been written in the earliest part of the apostolic age, that is, almost a whole century before the time of that author.

This previous inquiry is the more necessary, since, according to Michaelis, no less than six different opinions have been advanced, concerning the time when the Apocalypse was written; only one of which can be true.

In examining these opinions, I shall endeavour to be concise. I shall freely use the arguments of Michaelis, where I can see reason to agree with him; but, where I am obliged to dissent, it will be necessary to take a larger compass.

I. The earliest date assigned to the Apocalypse is in the reign of the Emperor Claudius. This opinion rests on the single testimony of Epiphanius, a credu-

* Apostolical men, in the acceptation of the Fathers, were those who had been personally instructed by apostles; and the apostolic age is that, which extends from before the middle of the first century, when the Apostles began to write, to the close of that century, when St. John, the last surviving apostle, died.—*Irenæus et Clem. Alexand. apud Euseb. H. E. lib. iii. c. 23.*

lous and inaccurate writer*, who lived about three hundred years later than St. John the apostle, to whom he ascribes this prophetical book.

This external evidence, weak in itself, is not only unsupported, but contradicted, by every argument which can be derived from internal evidence†. For, first, it appears from the evidence of the book itself, (chap. 1st, 2d, 3d,) that it was written at a time when the Asiatic Christians had been suffering persecution, even unto death; John himself, the writer, was in banishment, “for the word of God, and the testimony of Jesus, in the Isle of Patmos,” when he saw the visions‡. But no traces of such persecution can be discovered in the times of Claudius. Nero, says the unanimous voice of history, was the first Emperor who persecuted the Christians, and enacted laws against them§. Claudius, indeed, commanded the Jews to quit Rome, but this command could not affect the Jews in Asia, much less the Christians there.

* See his character, as given by Dupin and by Jortin.—*Rem. Eccl. Hist.* iv. 115. And his gross mistakes on ecclesiastical history are recounted by Spanheim, in his introduction to *Eccl. Hist.* Sæc. iv. p. 425.

† The reader may, perhaps, begin to think, that I am already transgressing the rule, so lately proposed, to prevent the intermixture of internal with external evidence. That rule shall be scrupulously observed, when we proceed to examine the evidences for the authenticity of the book. But we are now engaged in a *previous* question, which must be determined before we can judge of the main object of inquiry. And in determining the several steps of this previous question, it is necessary to adduce both kinds of evidence. Still they shall be kept apart, and each come in its order.

‡ Hence St. John is called a Martyr, by Polycrates—*Apud Euseb. E. H.* lib. iii. c. 31.

§ Tacitus, *Annal.* lib. xv. c. 44. Suetonius, *Vit. Neronis*, cap. xvi. Tertulliani *Apolog.* Sulp. Sev. *Hist.* lib. ii. 39. P. Oras. vii. c. 7. Euseb. *Hist. Eccl.* lib. ii. c. 25. Mosheim, *H. E. Cent.* 1. part 1:

2dly. There is no appearance or probability that the seven churches, or communities of Christians, addressed by their Saviour in the Apocalypse, had existence so early as in the reign of Claudius ; much less that they were in that established and flourishing state, which is described or inferred in this his address to them. For Claudius died in the year 54, some years before the Apostle Paul is supposed, by the best critics, to have written his Epistle to the Ephesians, and his First to Timothy. But, from these Epistles we collect, that the Church of Ephesus was then in an infantine and unsettled state. Bishops were then first appointed there by St. Paul's order*. But at the time when the Apocalypse was written, Ephesus, and her sister churches, appear to have been in a settled, and even flourishing state ; which could only be the work of time. There is, in the address of our Lord to them, a reference to their former conduct. Ephesus is represented as having forsaken her *former* love, or charity ; Sardis as having acquired a name, or reputation, which she had also forfeited ; Laodicea as become lukewarm, or indifferent. Now, changes of this kind, in *a whole body* of Christians, must be gradual, and the production of many years†. Colosse and Hierapolis were churches of note in St. Paul's time‡ ; but they are not mentioned in the Apocalypse, although they were situated in the same region of proconsular Asia, to which it was addressed. They were probably become of less im-

* See this proved by Michaelis, in his observations on the 1st Epistle to Timothy.

† See more on this subject, in Vitringa, in Apoc. 1, 2, and L'Enfant and Beausobre's Preface to the Apoc. ; also, Lardner's Supplement to the Cred. Gosp. Hist. ch. xxii. where passages from these books are quoted.

‡ Acts iv. 13.

portance. All these changes required a lapse of time ; and we necessarily infer, that such had taken place between the publication of St. Paul's Epistles, and of the Apocalypse. Add to this, that some expressions, which we meet with in the Apocalypse, are such as seem not to have been used in the early period of the Apostolic times. Sunday is called the Lord's Day* ; and we find the same expression used by Ignatius†, and other writers of later date. In the early books of Scripture, it is called the first day of the week, or the first after the ‡ Sabbath, &c. but never the Lord's Day.

This opinion, therefore, that the Apocalypse was written in the reign of Claudius, cannot be received. The single testimony of an inaccurate writer of the fourth century, cannot be opposed to such external evidence as we shall produce in examining the remaining opinions ; especially when it appears so strongly refuted by internal evidence§.

II. By the second opinion, the Apocalypse is supposed to have been written in the reign of Nero. 1. Let us examine the *external* evidence by which it is supported ; namely, a subscription to the Syriac version of the Apocalypse, which mentions that Revelation, as given "by God to John the Evangelist, in the Island of Patmos, whither he was banished by the Emperor Nero." Lardner has observed of this subscription, that it is not only without a name, but without a date. But Michaelis has shown it to be probable, that the version to which it is attached was made in the sixth

* Rev. i. 10.

† Epist. ad Magnes. Sec. 9.

‡ *μὴ Σαββάτων*. Mat. xxviii 1.

§ This first opinion would have deserved little notice, if it had not been maintained by the celebrated Grotius, whose arguments, and the able refutation of them by D. Blondel, may be seen, abstracted by Lardner ; *Supplement*, ch. ix. sect. 3.

century ; and he intimates that this subscription *might perhaps* have been annexed to the more ancient Syriac version. It *might perhaps*, also, have been added in later times. For of what authority are some of the subscriptions to other books of the New Testament, even those which are printed with the Greek text? They are anonymous, and without date, and, in some cases, are known to give false information*. What credit, then, can be due to this Syriac subscription, whose highest claim to authority is, that the version to which it is attached, was written in the sixth century? If we could admit the evidence, it would indeed be useful; for it would immediately determine the main object of our inquiry. It would determine "the Revelation to have been made by God to John the Evangelist;" which being determined, no more doubt could remain concerning its authenticity, and divine inspiration. But such external evidence is not equal even to that of Epiphanius, which, as standing *alone*, and *at such a distance of time from the fact*, Michaelis has, with great propriety, refused to admit.

2. This opinion, like the first, has no *internal* evidence, derived from the Apocalypse, in its favour. All that can be said is, that the internal evidence thence arising, is not so decidedly against it, as against the former opinion. The Christians at Rome, and, it may be, in some of the Roman provinces, were persecuted in the reign of Nero. But there is no evidence, that the Christians in Asia suffered at

* In another passage of Michaelis's introduction he has observed, that "no subscription of this kind is entitled to the name of evidence;" Ch. vii. sect. 10. p. 320: which he has again asserted on good grounds; Ch. xi. sect. 1. p. 14. Archdeacon Paley has shown by probable arguments, that the subscriptions to six of St. Paul's Epistles contain false information, contrary to evidence fairly deduced from the Epistles themselves. *Horæ Paulinæ*, ch. xv.

this time. And the arguments, used so successfully by Michaelis and others, to show that the Apocalypse was not written in the reign of Claudius, will extend, in some degree, to that of Nero. From the time of Claudius, to the end of Nero's reign, we count only fourteen years. The date of the First Epistle to Timothy is placed, by Michaelis, about ten years before Nero's death; by Fabricius, Mill, and other able critics, much later. The Epistle to the Ephesians has certainly a later date. So that, it may still be doubted, whether the changes which appear to have taken place in the churches of Lesser Asia, between the date of these Epistles and that of the Apocalypse, could well be brought about in so short a period of time as must be allotted to them, if we suppose the Apocalypse to be written in the times of Nero. But suppose this argument not to be insisted upon, to what will the concession amount? The question, in favour of the Apocalypse having been written in Nero's reign, will gain no internal evidence *positively in its favour*. It will rest on the external evidence above stated, the insufficiency of which must be apparent.

III. A third opinion, (as it is called,) has been produced by those writers, who, having explained some of the Apocalyptic prophecies, as fulfilled in the Jewish wars, which ended in the destruction of Jerusalem, are interested to make it appear, that these prophecies were written before the commencement of those wars. But to assert the Apocalypse to have been written before the Jewish wars, is the same thing as to attribute the date of it to the reign of Nero; for these wars began in the twelfth year of that Emperor*. The question, therefore, seems decided by the evidence already examined. But since the exa-

* Josephus, De Bell. Jud. lib. ii. c. 14. 4.

mination of this third opinion, by Michaelis, has produced another evidence, and other arguments, it will be proper to notice them.

A certain degree of external evidence is attempted to be derived from Arethas, who, in his Commentary on the Apocalypse, has endeavoured to explain some of its prophecies, as fulfilled in the Jewish wars; and he has certainly affirmed, that "destruction was not yet come upon the Jews, by the arms of the Romans, when he, (the writer of the Apocalypse,) received these prophecies." The earliest date assigned to the commentary of Arethas, is in the sixth century; but there seems internal evidence in the work, which will prove it of later date. The empire of the Saracens is mentioned in it, as succeeding in Babylon to that of the Persians*. But the Saracens were not possessed of Babylon till nearly the middle of the seventh century. A writer of so late a date will be entitled to little belief in this question, particularly if his evidence go no further than to discover an opinion of his own, without proof in support of it. But, it is said, there is reason to believe that the opinion is more ancient than the period here referred to; for Andreas Cæsariensis, who wrote about the year 500, though he does not adopt the opinion, mentions it as the opinion of *some others*. And Michaelis, who favours this third opinion, is disposed to believe it derived from Hippolitus, or Irenæus. But he has produced no evidence of the fact. It is merely a *conjecture*, resting on this unsure foundation: "Arethas must have received this opinion from some author, who explained the Apocalypse before the times of Andreas Cæsariensis; and who could this be, but Hippolitus, or Irenæus?" Hippolitus would have been a valuable evidence, if any proof could be adduced of his hav-

* Com. in Apocal. cap. xxxvi.

ing held such opinion. The testimony of Irenæus would be yet more decisive, could it be procured. This, then, is the *desideratum*; and accordingly we shall find, that attempts have been made to press Irenæus into this service. With what success, will be seen in our examination of the fourth opinion.

IV. For, under the fourth opinion, we must produce the words of Irenæus, which have been understood, by all the ancients, and by all the modern critics, until these days, to assert plainly and unequivocally, that the visions of the Apocalypse were seen “towards the close of Domitian’s reign.” If these words had been supposed by ancient writers to have been capable of any other meaning, or of any such meaning as hath lately been attributed to them, the tradition of the church would not have been so uniform. For, as Michaelis observes, “*almost all the ecclesiastical writers, who have spoken of the time when the Apocalypse was written, have followed this account,*” namely, that it was written “*toward the close of the reign of Domitian.*” We have already produced all the evidence which has any tendency to contradict this general testimony of the church, and we have seen to what little it amounts. It is very far from sufficient for the purposes of those, who, wishing to apply certain prophecies of the Apocalypse to the times of Nero and his immediate successors, are driven to the attempt of establishing this necessary postulatum, that “it was written before the times in which, (they say,) these prophecies were fulfilled.” This is the true reason, (as Michaelis allows*,) why they have recourse to the testimony of Irenæus; the importance of which, to the determination of this question, may be collected from the ardent desire of these writers to make his evidence support their sentiments; but will more fully appear,

* P. 524, 525.

by considering his character and connexions, and the time in which he lived.

Irenæus was born, according to his own account, (as his words have generally been understood,) in the age immediately succeeding that, in which the visions of the Apocalypse were seen*. He was a Greek by birth, as his name and language import, and probably an Asiatic Greek, for he was an auditor of Polycarp†, who was Bishop of Smyrna, one of the seven churches, and who had been the auditor of St. John the apostle, whom Irenæus constantly affirms to be the writer of the Apocalypse‡. And accordingly, when Irenæus speaks upon such subjects as concern the external evidences of the church, he appeals, for a confirmation of the truth of what he has advanced, to Polycarp, and to others, who, he says, had seen the apostle John. He appeals also to the Asiatic churches, in which he appears to have been educated§. When removed from Asia into Gaul, where, upon the martyrdom of Pothinus, he became Bishop of Lyons, he kept up a correspondence with the brethren of the Asiatic churches, from whom he would continue to receive the most genuine information then to be obtained concerning the Apocalypse. He was, in his own character, the most learned, pious, prudent, and venerable prelate of the age in which he lived||. He wrote largely in defence

* The learned Dodwell has taken pains to show, that Irenæus was born in the year 97, the very year in which the Apocalypse will appear to have been published. But there is reason to suppose that he has fixed the birth of this father about ten years too soon. See Grabe's Proleg. ad Irenæum:

† Iren. iii. 3. Euseb. H. E. iv. 14. 16. v. 4. 19, 20.

‡ Iren. lib. iii. 3, 4. Euseb. H. E. lib. iv. 14. 16. v. 4. 19, 20. Iren. iv. 50. v. 26. 28. 30. 34, 35. Lardner Supplement, p. 348. 378.—Cave, Hist. Lit. art. Irenæus.

§ Iren. lib. iii. 3. v. 8. Euseb. H. E. lib. iv. 14. v. 20.

|| It was principally by the wisdom, authority, and mode-

of the truth ; and it has been a prevailing opinion in the church, that he sealed his testimony with his blood.

Here then is a witness, far surpassing, in authority and credibility, any that has hitherto been produced. Accordingly, his evidence has been received by the writers nearest to his time, and, with the very few exceptions which we have now produced, by the universal church. And, until these days, there has not been the least doubt of the import of his evidence ; no one has seen occasion to interpret his words, otherwise than according to their obvious and received meaning—"that the visions of the Apocalypse were seen in the times of Domitian*." But since a novel interpretation of these words, has been attempted, in order to press them into the service of a pre-conceived opinion, it will be necessary to produce them.

Irenæus, speaking of the mystical name ascribed to Antichrist, in the xiiiith chapter of the Apocalypse, and of the difficulty of its interpretation, adds, *ει δε εδει αναφανδον εν τω νυν καιρω κηρυττισθαι τεινομα τειλο, δι' εκειναι αν ιρρεθην τε και την αποκαλυψιν ιωρακοτος. Ουδε γαρ προ πολλου χρονου ιωραβη, αλλα σχηδον επι της ημετερας γενεας, προς το τελος της Δομειλιανου αρεχης :*

ration of Irenæus, that the furious Victor, Bishop of Rome, was kept in order, and induced, *τα της ειρηνης φρονην*, to think of the things which make for peace, when a schism was about to take place between the Eastern and Western churches, occasioned by the dispute concerning the time of keeping Easter.—Euseb. H. E. lib. v. 24.

* Michaelis, in another part of his work, considers the testimony of Irenæus, so far as relates to St. John's writings, as of the highest authority. "Irenæus," says he, "is not only the most ancient writer on this subject, but was a disciple of Polycarp, who was personally acquainted with St. John. Consequently Irenæus had the very best information on this subject." Introd. vol. iii. ch. vii. See also his translator's judicious remarks on the importance of Irenæus's testimony.

which may be thus literally translated :—" But if it had been proper that this name should be openly proclaimed in this present time, it would have been told even by him who saw the revelation. For it was not seen a long time ago, but almost in our own age, (or generation,) toward the end of Domitian's reign."

These words are plain and unequivocal ; no variety of interpretation of them arose during sixteen hundred years, in which they were read by the church. And, indeed, the only doubt concerning them now is, " what it is that Irenæus affirms to have been *seen* in Domitian's reign?" What does the verb *seen* refer to, and agree with? What is the nominative case to the verb *εωραθη*? Now, I will venture to affirm, that no Greek scholar, unbiassed by any favourite opinion, can possibly suppose that the verb *εωραθη*, " was seen," can be referred to any other nominative than Ἡ Αποκαλυψις, " The Revelation."—But it is not a matter wherein a critical knowledge of the Greek tongue is required, to enable us to decide. Plain common sense is to supply what is wanting. And no person, possessed of that valuable qualification, can read this passage, translated literally into any language, without perceiving that the thing represented to be *seen* in the latter clause, must be the same which was said to have been *seen* in the former. The same verb, used so nearly with a relative, must refer to the same noun. Otherwise, there is no dependence on common language : and we must, in all our writings, be driven to use the repetitions which are in usage among the lawyers ; and Irenæus, if he were to write in modern times, must be instructed to say, after the word " Revelation," not "*It* was seen," but the "*Aforesaid Revelation*" was seen.

But if the discovery of these modern critics had rested upon any solid or probable foundation, they would be agreed among themselves, not only in re-

jecting *Αποκαλυψις*; as the nominative to which the verb is to be referred, but in ascertaining the noun which is to supply its place. They are agreed so far as to perceive the necessity of rejecting the common and obvious interpretation, (because, this being admitted, their explications of the prophecies cannot stand;) but they contend, among each other, about the method of supplying the new interpretation. And, indeed, every proposition made by them, with a view to supply a new nominative to *εωραθη*, is full of difficulty and absurdity. Michaelis seems to pass this sentence upon all of them but one, which refers *εωραθη* to *το ονμα*, and which, to me, appears as forced and improbable as any of the rest. *What was seen?* answer, *the name was seen!* If Irenæus had intended this meaning, he would not have written *εωραθη* but *ηκυσθη*. Michaelis has suggested this; and it is a sufficient answer. Yet this able critic is still inclined to favour this application of the verb, referring *το ονομα* to Titan. But this is to break all bounds of grammatical connexion. And, to suppose, as this forced construction requires, that Irenæus understood the Emperor Domitian to be Titan and Antichrist, is to make Irenæus contradict himself; for this father plainly tells us, that he understood not this prophecy; and that, in his opinion, “it is better to wait the completion of it, than to guess at names, which may seem to fit the mystical figures.” Irenæus*, therefore, considered the prophecy as not having been fulfilled in the times before him; nor is there any colour of proof for supposing that he considered Domitian as a type of Antichrist, or that there had been any *partial* completion of the prophecy. Besides, the context of Irenæus, if examined, will admit none of these novel and forced interpretations. It evidently re-

* Lib. v. Enseb. H. E. lib. iii. c. 18.

quires the old and obvious acceptation. The object of Irenæus is to dissuade his readers from a difficult and presumptuous attempt to settle who is Antichrist, by applying, in the manner he had shown, the Greek figures 666. And his argument is to this effect :—“ The mystery was not intended to be cleared up in our times : for if it had, it would have been told by him who saw the vision.” This implies that the vision had been seen *lately*. But, to complete the argument, and to support the last clause of it, which was not perfectly clear, Irenæus adds—“ for it was seen at *no great distance* from our own times.”

In short, all these new interpretations are inconsistent and absurd, and have no support but what is derived from the Latin translation of Irenæus, which is allowed to be very imperfect*; and if it had been of greater authority, could only disclose to us the translator's opinion of the meaning of the passage. But since we possess the original Greek, we must have recourse to the text as it stands there ; of which the learned in the present age are at least as good judges as this translator, who, if by using the words “ visum est,” he intended to refer the verb to any other nominative than “ Revelatio,” has contradicted all the learned students of Irenæus, from the earliest ages to the time of the present innovators.

Of the observations of Knittel, to which Michaelis refers us for information on this subject, I can say nothing, not having seen them. I have already been too diffuse on this subject. But the authority of Michaelis is deservedly great : and, it is necessary to show at large, why an opinion, to which he inclines, ought not to be adopted. I collect, moreover, that Michaelis had observed no evidence, either external

* Grabe asserts and proves it to be barbarous and defective. Proleg. in Irenæum.

or internal*, of sufficient weight to oblige him to fix the date of the Apocalypse in the days of Nero, or before those of Domitian. Otherwise, he would not, in another passage, have been inclined to pronounce it “a spurious production, introduced probably into the world *after the death of St. John*†,” who lived beyond the reign of Domitian.

The words of Irenæus, of this competent and unexceptionable witness, are therefore to be taken in that obvious sense which has been affixed to them by all the writers before our own times: and, thus taken, they determine the time when the Apocalyptic visions were seen, and published, namely, “toward the end of Domitian’s reign.” This is confirmed by the evidence of all the ancient writers, who are agreed, (except in the few and unimportant instances which have now been produced to the contrary,) that St. John’s banishment to Patmos, where he saw the visions, is of this date. Lampe has asserted, and Lardner confirms the truth of the assertion, “that all antiquity is abundantly agreed, that Domitian was the author of John’s banishment‡.”

Internal evidence likewise supports this conclusion. For, in the three first chapters of the Apocalypse, the churches of Asia are described as being in that advanced and flourishing state of society and

* The German critics, who have endeavoured to point out the accomplishment of the Apocalyptic prophecies in the Jewish wars, and times preceding Domitian, have met with insuperable difficulties, as may be sufficiently seen in Michaelis’s account, p. 513—518.

† P. 487.

‡ See Hegesippus apud Euseb. lib. liii. c. 20. 23. Tertulian, Apol. c. v. Hieron. tom. x. p. 100. and other authorities adduced by Lardner, Supplement, ch. ix. sec. 5.; who, with his usual judgment and candour, has most satisfactorily determined this question; and also that the Apocalypse was not written till the end of Domitian’s reign.

discipline reasonably to be expected; and to have undergone those changes in their faith and morals, which might have taken place in the time intervening between the publication of St. Paul's Epistles, and the concluding years of Domitian.

Domitian's death is related to have happened in September, A. D. 96. The Christian exiles were then set at liberty; and St. John had permission to return to Ephesus. But the Emperor's death, and the permission to return, could not be known in Asia immediately. Some time must intervene, before St. John could be at liberty either to write the Apocalypse at Ephesus, or to send it by messengers, (now probably for the first time admitted to approach him,) from Patmos*. We shall, therefore, place the date of the Apocalypse, as Mill, Lardner, and other able critics have placed it, in the year 96 or 97: probably, (for reasons now assigned,) at the beginning of the latter. It could not be circulated through the Seven Churches sooner.

V.—VI. I shall pass over the fifth and sixth opinions, mentioned by Michaelis, because they are supported by such slender evidence, that he does but barely notice them himself. And I trust there is less reason to refute them, after this review of the evidence, by which the fourth opinion is established.

* There seems internal evidence in chap. i. 9. that the Apocalypse was written after the writer had left Patmos; he says *ἐλενομην ἐν τῇ νησῷ*, I was in the island.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.



THE DOCTRINE OF THE ATONEMENT.



Our Lord Jesus Christ, by whom we have now received the Atonement.—Rom. v. 11.



N°. V.

THEORIES, which are not, in their first principles and in all their parts, supported by the general tenour of Scripture doctrines, are unworthy the faith of Christians. They always direct the mind from the only rule of faith, and encourage habits of argumentation, without immediate reference to the word of God.

A talent for accurate and consistent reasoning is certainly of great value ; but it is of much greater, “ to be mighty in the Scriptures.” Every sentiment, which does not perfectly harmonize with the Scriptural mode of expression, must be viewed with a jealous eye ; and if it does not correspond with Scriptural principle, it must be treated as an intruder into the system of Theology. That notion, therefore, of atonement, which separates the fact of Christ’s death, from the other effects of the mercy and grace of God, and holds it up, in its detached form, as an abstract object of speculation, in which believers really have no more concern than any other creature under God’s moral government, we must treat as an entire stranger to our theology. It may be the child of ingenious theory—of a cold and “ false philosophy ;” but we have not so learned Christ. Christian-

ity excludes from her system such a notion. She embraces as her own, that atonement, which is both the effect and evidence of sovereign grace, of unequalled love, of infinite mercy, and which is inseparably connected with the salvation of every individual for whose sins it was rendered and accepted. An atonement, which expiates *his own* personal guilt and offence, is the foundation of the believer's joy. *The great love wherewith he loved us who is rich in mercy, and hath quickened us together with Christ. I live by the faith of the Son of God, who loved ME and gave himself for ME.*

That Christ died, in order to *expiate the sins of his elect*, we have already proved, 1. From the unity of the divine counsels. 2. From the nature of atonement. 3. From the economy of the covenant of grace. The doctrine is also supported, 4. By the uniform tenour of Scriptural assertion.

When the death of our Redeemer is mentioned or referred to in the oracles of God, it is in such connexion, as shows that it was *designed* as a benefit, only to those who shall *in fact derive* benefits from it; and that the atonement was accordingly made only for those offences which shall have in fact been pardoned. But we must here appeal to the reader's own knowledge of the sacred Scriptures. It would subject us to the labour of transcribing a great part of the bible, were we to quote every passage which supports our doctrine. We shall only give a specimen, state arguments, and subjoin references.

John x. 15—I LAY DOWN MY LIFE FOR THE SHEEP. 18—*No man taketh it from me, but I LAY IT DOWN OF MYSELF: I have power to lay it down, and I have power to take it again. This COMMANDMENT have I received of my Father.* 26—YE BELIEVE NOT; *because ye are NOT OF MY SHEEP.* 28 & 29—I give unto them ETERNAL LIFE; *and*

they shall NEVER PERISH, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and NONE IS ABLE TO PLUCK THEM OUT OF my Father's hand.

In these words the Redeemer himself proclaims the fact of his expiatory sufferings, and describes the very persons for whom he rendered the atonement. His death is a voluntary sacrifice, in obedience to that law by which he is appointed Mediator. The human life which he assumed was at his own disposal; and agreeably to the establishment of grace, under which he acted, it was willingly offered for those who shall in fact believe, who shall never perish, who were given to him of the Father, to be redeemed and admitted into everlasting life. He suffered death for the election of grace; and for their sins only did he make atonement. All others shall be punished in proportion to their sins; because their offences are unexpiated. They deserve punishment; and justice gives them what they deserve.

He asserts the *fact*—*I lay down my life.* His obedience unto death was perfectly *voluntary*. *I lay it down of myself.* The fact cannot be otherwise accounted for. He could not suffer against his own will. He is himself the creator and governor of all creatures. The Father himself had no power over him but what arose from his voluntary humiliation. None in heaven, or on earth, could deprive Jesus Christ of life, against his own will. *No man taketh it (life) from me.* ΟΥΔΕΙΣ ΑΙΡΕΙ ΑΥΤΗΝ ΑΠ' ΕΜΟΥ. *Man* is a sup-
 plement, by the English translator. The expression is, “None taketh it, (*life*,) from me.” Earth, hell, heaven, did not *take* the life of Jesus from him. He laid it down of himself. He had *authority* over his own life to dispose of it in this manner. *I have power to lay it down.* The creature has no right over his own life. He did not give it. He cannot preserve

it. It is not his own. Our life belongs to God. No man has a right to take away his own life, or to lay it down for the life of another. But Christ's life was his own. He voluntarily assumed our nature. He is the Lord of life. All creation is at his disposal, whether life, or death, or things present, or things to come. No parallel can be found in the universe to the substitution of the life of the Saviour for the sinner's; and analogies here, rather obscure than illustrate, unless it be an illustration by contrast. He had power not only to lay down his life, but also *to take it again*. ΕΞΕΣΤΙΑΝ ΕΧΩ ΘΕΙΝΑΙ ΑΥΤΗΝ. I have a *right* to lay it down. ΕΞΕΣΤΙΑ is not mere strength, but power of a moral description.

This right, which the Word made flesh had over his own life, as the Son of man, he exercises, not indeed in an arbitrary manner, but according to that law which constituted him the head of the election of grace. He laid down his life in *obedience to law*.—*This commandment have I received of my Father.* Appointed of God in the system of grace to redeem lost men, he, who thought it not robbery to be equal with God, took upon him the form of a servant, and said—Lo! I come to do thy will, O God. The establishment of grace constituted the obligation under which the Redeemer laid down his life.

Let us then consider the death of Christ clothed with these circumstances, and inquire for whom did our Redeemer suffer? We shall ascertain from his own reply the *extent* of his atonement. *I lay down my life FOR THE SHEEP.* Christ's sheep, to himself well known, are those for whom he made atonement. This is plainly asserted. We confess, however, that it is not generally believed. Many of the Jews who heard the Saviour teach this doctrine, said, verse 20. *He hath a devil, and is mad, why hear ye him?* And we are fully aware that the same charge shall be

advanced against us for repeating this doctrine. Be it so. This shall not at all affect its truth.

The atonement which the Redeemer did, *in fact*, make, by laying down his life, which he *willed* to make, which he had a *right* to make, and which the Father *commanded* him to make, was for the *sheep*.

This is a specific object. It is the one contemplated by the Father, and by Christ. The appointment, the power, the will, and the fact, all the circumstances of Christ's atoning sacrifice, have respect to the sheep. Who are the sheep? He, who knows them well, answers this question. They are those very persons who shall in fact *be saved*, who *believe*, in whom Jesus has a special property, who were *given* to him by the Father when appointed to be their Saviour. These are the ransomed of the Lord, predestinated to be conformed to the image of his Son. These are the sheep of Christ, distinguished in his purpose of grace from others in the world. Let not our adversaries, in sentiment, be wroth with *us*. It is not *we*, but *he*, that makes the distinction. He who suffered angels to fall into sin, suffered men to fall into sin. And he who left *all* fallen angels to perish in their sins, left *some* men to perish in their sins. Rebel angels have as much reason to complain, as rebel men have, that they were not redeemed; that is, no reason at all. They shall be, every one, treated by a just God according to their demerit. He, who *confirms* in happiness elect angels, *redeems* to everlasting life, elect men; and the angels that perish, and the men who perish for their sins, can gain nothing by their zeal against the doctrine. It were better for us *to do his commandments, than dispute his sovereignty*. It were wiser to give all diligence to make our calling and election sure, than deny the doctrine of election and redemption. We disclaim all agency of ours, in determining the limits of the nations of them that are

saved. It is God that determines the extent of the atonement.

The sheep for whom Christ laid down his life, are those who, in time, *believe* in his name. *Ye believe not, because ye are not of my sheep.* The assertion settles three points. 1. No one, who does not belong to Christ's sheep, shall ever, in fact, believe. 2. Every one who belongs to this fold, doth believe. 3. Those who do in fact believe, are the very persons for whom *he laid down his life*; HIS SHEEP. But this, although sufficient, is not all the proof this passage affords. Other characteristics of those for whose sins he made atonement, are given by our Saviour. They shall all, without exception, be *happy for ever*, in heaven. *They shall never perish.* Their own sins, or falls, shall not be permitted to destroy them; for then would they perish. But for these sins atonement is made, and the offender is consequently pardoned and accepted. Their enemies can not destroy them, for Christ has a *peculiar property in them.* *Neither shall any pluck them out of my hand.* Unto his hands, as the administrator of the covenant of grace, are they committed. He holds them in his hand, and defends them by his omnipotence, as his purchased property; the church of God, which he has purchased with his own blood. He has a right to demand their salvation. And he has power to enforce his right. He has declared the fact. *Καὶ οὐχ ὁρτῶσιν ἑγὼ.* No being in the universe shall deprive him of them. The almighty power of the Father is engaged in supporting the Son's title to the salvation of all for whose sins he made the atonement; for these sheep were *committed* by the Father to his care, that they might be saved. *My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand.* This assertion settles, concerning the sheep for whom Christ died, three points. 1. They are *given* by the

Father to the Son, in the purpose of grace, as an elect seed. 2. The power of the Godhead is *pledged* in defence of the gift. 3. No power whatsoever can separate any of them from their connexion with God in Christ. ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΑΡΠΑΞΕΙΝ. The word *Man*, which is found in our common bibles, is, both in the 28 and 29 verses, as well as in the 18 verse, a supplement, and an improper one, because it restricts the meaning of the text to a certain class of agents. But the assertion defies all power whatsoever to bring into condemnation, or future misery, any of those for whom Christ died.

Let us sum up the argument. Those fallen sinners of the human family, for whom Jesus Christ was *appointed* to make atonement by his death, for whom he had a *right* to make atonement, for whom he *will-ed* to make atonement, and for whose sins he did *in fact* atone, are his SHEEP; and his SHEEP are those fallen sinners who were *given* to Christ by the Father, in whom Christ has a *peculiar property*, upon whom *faith* is bestowed, and who shall eventually be saved.

This is the true state of the case, as God our Saviour hath himself described it. Thus hath he purposed that it should be, and he knoweth that it is. These sheep are known by name and number, only unto him who numbereth and names the stars of the firmament. We cannot pretend to separate effectually "between cattle and cattle." We are bound to judge only of appearances. In respect to visible society, we can distinguish between the apparent sheep, and the apparent goats. And we apply to the visible church, in addressing it, the characters of the church of God. But we do this with humility. We know that there are persons to whom these characters only appear to belong; many to whom they do not really belong. But this acknowledgment does not make void the system of grace. Although the administration of external

means is committed to imperfect men, and the characteristics of the sheep may be *apparently* due and applied where they do not *really* belong, Jesus Christ, who *knoweth them that are his*, never commits a mistake in describing them. It is the design of providence that the elect shall not be perfectly distinguished, to our view, on this side of time. But the reality of the distinction between them and others will be certified and made visible to the intelligent inhabitants of the universe on the day of judgment. Then alone shall it appear to us, who are personally the sheep for whom Jesus shed his precious blood. *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the SHEEP ON HIS RIGHT HAND, but the goats on the left. And these shall go away into everlasting punishment: but the RIGHTEOUS INTO LIFE ETERNAL.*

We shall now state other arguments in support of our doctrine, and subjoin references which the careful reader may consult at his leisure. They will be found equally conclusive with the text which we have explained.

1. Texts in which the *everlasting love* of God is connected with Christ's *atonement*, show that the objects of each are the same.

1 John 4. 9, 10. John 3. 16. Gal. 2. 20. Eph. 5. 2. 25. Rom. 8. 32—39.

2. Texts, in which those persons who undergo a change of heart, are represented as they for whose sins atonement was made by Christ's death.

Col. i. 21, 22. Eph. ii. 5—7. Phil. i. 29. Rom. vii. 4. Heb. ix. 14. Rom. vi. 6. 8.

3. Texts, in which justification and atonement are

exhibited as inseparably connected, and belonging to the very same persons.

1 Pet. iii. 18. Col. i. 14. Rom. iv. 25. Eph. i. 6, 7. Rom. iii. 24, 25.

4. Texts, which prove that those who are sanctified, and those for whom Christ died, are the same.

Tit. ii. 14. Heb. i. 3. Eph. v. 25, 26. 1 John. i. 7. Heb. xiii. 12. Rev. i. 5. and vii. 14.

5. Texts which, by connecting the atonement with the triumphs of the Christian over every enemy, represent both as provided for the same persons.

Zech. ix. 11. Rev. xii. 11. Heb. x. 14. 19. Rom. viii. 3. Gal. ii. 20. Rev. v. 9. Rom. vi. 4—6. Gal. vi. 14.

6. Texts, which represent the death of Christ as certainly procuring eternal life for his people.

Heb. ix. 12. 1 John iv. 9. Eph. v. 25. 27. Col. i. 22. Acts xx. 28. Eph. i. 10. 14. Rom. viii. 32—39.

Here then we rest the argument upon the extent of atonement, derived from the uniform tenour of Scriptural assertions. Those few passages of Scripture which are quoted in behalf of its universality, shall hereafter fall under our examination.

But, for our own part, when we find in our Bibles, that the objects of God's eternal love, who are in fact converted by his Almighty grace; who are, by his Holy Spirit, united to Christ, and accepted in him as pardoned; who are rendered truly holy; who shall certainly triumph over every impediment to their complete felicity, and who are, by the power of God, introduced into the kingdom of Heaven, when we find these, and none but these, represented in our bibles as the *ransomed of the Lord*, we cannot admit that the atonement is of greater or less extent than the election of grace.

FOR THE CHRISTIAN'S MAGAZINE.

The Editors with pleasure publish the following Letter, which a friend, to whom the writer and person addressed are known, put into their hands. It exhibits a striking display of the power of the grace of God in subduing a stout-hearted rebel, and making him a humble believer. It also unfolds the grand design and leading motives of scoffers, in their opposition to the gospel. Sad, indeed, is their delusion! Awful their condemnation! Light is come into the world, but they love darkness rather than light, because their deeds are evil.



DEAR SIR, *January 30, 1808.*

FROM the country south of Lake Erie, where I have been travelling lately, I send this to ———, in the hope it may reach you by the mail. I am at present blessed with good health, and find my circumstances agreeable in many respects, though in a wilderness country, and among people of corresponding manners and habits. But an event has taken place that revived the memory of our acquaintance, and induced me to communicate it.

Almost from our first acquaintance I have heard you, on most occasions, express DEISTICAL SENTIMENTS, which I partly adopted, from the personal attachment I always felt for you, and partly from my own natural taste for every thing spiced with *wit*. On these hints I improved by degrees, until I acquired a habit of thinking, that whatever was *unseen* and unknown to the senses, was *merely ideal*. The being of a God, I could not, or dared not deny; but with respect to his communication with his creatures, or their duties to him, I had no system for myself. I generally argued against the divinity of the Scriptures—sought for contradictions in it—endeavoured

to account for the miracles there recorded, by natural causes, by *deceptive* arts, and credulity, or design in the relaters of them: and I constantly represented the believers of it, as *weak, deceived, ignorant, or hypocritical* people. This had become habitual. I knew indeed that real Christians were happier than other people; more virtuous, moral and good; and possessed an unknown something, that was the *cause* of it. But, alas! I had no *will* to seek *that* cause, or taste for the kind of happiness it produces. This *habit* was so confirmed, that *all* the adverse fortunes of my life, nor *any* of them, could shake it. My natural fortitude was all the support I had or sought for, in those poignant, long continued, and heart sinking afflictions, I have informed you of. Obstinate and stupid as a mule, I either denied an over-ruling providence, or accused it of injustice, of wanton cruelty. I shudder at the recollection of the black catalogue of blasphemous words, criminal actions, murdered time, deadly examples, and—I cannot enumerate what evils, consequent to this habit of thinking. But in the midst, or rather the full career of all this, divine grace was interposed in such a manner, as to change that habit; inspire a *detestation* of it; and *create* a taste for the exalted, the divine pleasures of the Christian!!! I consider this as the wonder of wonders, and expect you will regard it in the same light. However, if you are not disposed to rejoice, I think your *natural* philanthropy will be gratified to learn, that your friend is possessed of a new source of the most rational happiness. This change was not produced by the least degree of fear, of evil, either present or to come. There were no means more than such, as had constantly occurred almost every day of my life. Nothing like religion was visible among the few inhabitants of the country: there was no visible cause for it; nothing *wonderful but the thing itself*.

As my friendship to you is increased ; and as you was a means of my wandering through a dreadful labyrinth of human reason, tending to deprave the heart and affections ; I think it my duty, if possible, to return you good for evil. I speak from positive knowledge, when I declare, that religion *is a reality* ; that if you are unacquainted with it, you are a stranger to the great God who made you ; the long-suffering, bountiful God, who has preserved you, and still supports you ; and a stranger to real happiness. My feelings are incapable of full communication ; but I warn you, I adjure you, by all the attributes of God the Father, before whom your unclothed spirit must soon appear ; by the blood of the Redeemer, and by all the influences of the Holy Spirit of sanctification, that you *awake from your death-like sleep*, and from your dreams of infidelity. Consider, if not past consideration, whether you have ever received any soul satisfaction, any happiness adequate to its thirst, from deism, or any other attainment. Surely not. Religion, the religion of the Gospel, if you will receive it, will fill every desire with glory, grace, and love. It is written “ *Thou shalt worship the Lord thy God, and him only shalt thou serve.* ” May the Holy Spirit of truth quicken you with *life*, give you the white stone and new name, and put a new song in your mouth, even praises to our God for Redeeming love. So prays for thee

To Mr. *****.

P. S. It is improbable I shall see you, until we meet at the general assembly of the human race ; and with what joy unspeakable and full of glory, if we shall be reconciled to our father and filled with love to his perfections. I intend to write you again, when I can give you a direction for a letter from you, which I shall desire you to write.

FOR THE CHRISTIAN'S MAGAZINE,

CHURCH OF GOD.

N^o. XIII.

Officers, &c.

THE *uses* of the Christian ministry, which was our first point, are, in several respects, so blended with its *qualifications*, which is our

2d point; that we cannot treat of the one without demonstrating the other.

It is the business of a Christian minister to instruct his people in what they are to believe concerning God, and what duty God requires of them. His *first* qualification, therefore, is *piety*.

We are sinners. The characteristic principle in the religion of sinners, that, without which it is absolutely worthless to them, is SALVATION by a REDEEMER. Remove this—take away the incarnation and atonement of the Lord Jesus Christ—give us any thing as the ground of our hope but *redemption through his blood, the forgiveness of sins according to the riches of his grace*, and there is no more Christianity. Now for men, calling themselves ministers of the Lord Jesus, to omit the cross where he *gave himself for us, an offering and a sacrifice to God of a sweet-smelling savour*; or to debase the doctrine of the cross so that it shall cease to be our exclusive trust for the pardon of our sin, is to lay the foundation of their ministry in treason to the Son of God. The doom of such unfaithful servants will be marked

with peculiar severity and horror. The Lord, the righteous judge, will require at their hands the blood of their fellow-sinners; and they shall perish with the perdition of those who *crucify him afresh, and put him to an open shame.*

Less fearful, indeed, but sufficient to strike our souls with alarm and dread, is the condition of one who preaches to others a gospel which he has not believed to his own salvation. What drudgery! what wearisomeness! to proclaim a Saviour whom he does not love! Display the precept and the penalty of the law, he may. Declare the doctrine of the cross, he may. Expound the Scriptures, in general, he may. Defend the truth against its adversaries, he may. But how *can* he give to every one his portion of meat in due season? How *can* he feed the sheep? How feed the lambs of Jesus Christ? How sympathize with the children of godly sorrow? How accompany the pilgrim through the valley of the shadow of death? How bind up the broken-hearted? How comfort others with the consolation wherewith he himself has been comforted of God? For these, the most benignant offices of the evangelical ministry, talent however great, and learning however profound, if not sanctified by the grace, if not imbued with the Spirit, of Christ, are good for nothing. In speculation a believer, in the efficient principles of character an unbeliever, their possessor will pronounce his own judgment. Leaving to apostates their whole pre-eminence of wo, he will find nothing enviable in his "portion among the hypocrites, where there shall be weeping, and wailing, and gnashing of teeth."

Let those who are already in the ministry look to their personal interest in the Lord Jesus Christ, "lest, having preached the gospel to others, they themselves be castaways." Let young men who aspire to the sacred office, give all diligence, in the

first place, to “make their calling and election sure.” Let those to whom pertains the introduction of others into the ministry, endeavour, by all such means as do not imply the judging of a man’s state without external evidence, to ascertain the fruits of faith in their candidates for the pulpit. Let parents and friends be extremely cautious in destining a child, or a relative, at a very early age, to the ministry of reconciliation. Let him first, as a condemned sinner, “receive Christ Jesus the Lord;” and then, as a saved sinner, “walk in him,” before he “profess to testify the gospel of the grace of God.”

But let us not be quoted as countenancing, by any thing we have now said, the arrogance of certain preachers and “gifted brethren,” who set themselves up as exclusive judges of grace in their neighbours; and, with the most offensive self-sufficiency, go about praying for “unconverted ministers.” It would do such men no harm to commune now and then with their own hearts; complying with the advice of Paul to the fastidious teachers at Corinth, who “sought a proof of Christ speaking in him. Examine *“yourselves, whether ye be in the faith,”* lest they fall eventually, under the reproof administered to those bloated religionists “which say, *stand by thyself; come not near to me, for I am holier than thou.*”

Piety, however indispensable to the ministry, is not, of itself, an adequate preparation. A man may be a very good man, and yet a very incompetent teacher. The apostle Paul has positively required that he be “apt to teach* ;” i. e. have the *faculty* of communicating instruction.

This comprehends

(1.) *A good natural capacity.*

We do not mean that every one who is admitted

* Διδασκτικός. 1 Tim. iii. 2.

into the ministry ought to be a man of *genius*. Whatever be suggested by individual vanity, or the partial fondness of friends, genius is so extremely rare, that if it were essential to public office, the Christian pulpit, the bench of justice, the university-chair, or the senatorial seat, would very seldom be occupied.—When it does appear, it is misunderstood, fettered, tortured, and, as far as possible, crushed, by vulgar dulness, by scholastic pedants, by that medium race, the mere men of letters—we wish we were not compelled to add—and, too often, by small Theologians. It will, however, force its own way : and as its proper object and work lie out of the ordinary routine of official life, it cannot enter into the standard of fitness for official employment. On genius, therefore, it is vain to insist, for it cannot be had. But a good natural capacity is much more common, and should be peremptorily required. He who is not apt to learn, will never become apt to teach. Most people imagine that education is to do every thing, and nature nothing. But what is the province of education? Not to *create* faculties, but to call them forth. Natural capacity is the material with which education works : It is the soil which she cultivates, and where she sows the seeds of instruction. Expend your utmost labour and skill upon a brick, and you shall never impart to it the polish of marble. Why? simply for this reason, that it is a brick, and not marble. Let a lad be tolerably stocked with brain, and his improvement in the hands of an *able* preceptor will repay every care, expense, and toil. But if that important article be wanting, it is a *hiatus valde deflendus*—there is no method of supplying such a lamentable lack. One would think that this is so evident as to be a mere truism. And yet, evident as it is, the incessant introduction into the ministry of men whose natural incapacity renders themselves and their office

contemptible, shows that it is practically disregarded. We may not dissemble—the interests in jeopardy are too precious to admit of temporizing—It is too notorious to be denied—the very Christian ministry seem determined to try, upon the largest scale, that most absurd and hopeless experiment, the education of a blockhead for public usefulness ! The instances, we believe, are comparatively few in which the powers of a youth are put to any reasonable test in order to ascertain whether, in point of intellect, he is really worth training up for the ministry. College diplomas, considering the dishonourable facility with which they are granted, are but suspicious pledges of either knowledge or talent. Some years ago, a young man who had been originally a maker of brooms, and had “studied divinity,” as it is termed, for two or three sessions, was exhibiting a specimen of his improvement before a foreign Presbytery ; and acquitted himself so little to their satisfaction, that they judged it necessary to remand him to his first vocation, as more commensurate with his abilities. This decision was announced by a venerable old minister, in the following manner :—“ Young man : It is the duty of
 “ all men to glorify God. But he calls them to glo-
 “ rify him in different ways, according to the gifts he
 “ bestows on them. Some he calls to glorify him by
 “ preaching the gospel of his Son ; and others, by
 “ making besoms, (brooms.) Now, it is the unani-
 “ mous judgment of this Presbytery, that he has not
 “ called you to the ministry, since he has not qualified
 “ you for it ; and, therefore, that it is your duty to go
 “ home to your father, and glorify God by decent in-
 “ dustry in making besoms.”

The mode of the old gentleman was, to be sure, somewhat original ; but his spirit ought to pervade the church. Would to God he had dropped his mantle, and that it had been borne on the wings of

the wind across the Atlantic. If every preacher incompetent, from a gross defect of natural capacity, were put to the same trade with the young Scotchman, how great would be the increase of brooms!

ANECDOTE.

Matthew Mead, an eminent non-conformist, was politely addressed by a nobleman, "I am sorry, Sir, that we have not a person of your abilities with us in the established church: they would be extensively useful there." "You don't, my lord, require persons of great abilities in the establishment." "Why so, Sir; what do you mean?" "When you christen a child, you regenerate it by the Holy Ghost. When you confirm a youth, you assure him of God's favour, and the forgiveness of his sins. When you visit a sick person, you absolve him from all his iniquities: and when you bury the dead, you send them all to heaven. Of what particular service, then, can great abilities be in your communion?"

SELECT SENTENCE.

Sinful man, saved in Christ, always was, and always will be, a mystery. But where is the mystery of our being saved by an inherent righteousness?

[*Adam.*]

R E V I E W.

ART. III.

The excellence of the Church: a Sermon, preached at the consecration of Trinity Church, Newark, New-Jersey, by the Right Reverend Bishop Moore, on Monday May 21, A. D. 1810. By John Henry Hobart, D. D. An Assistant Minister of Trinity Church, New-York. Published by request. New-York, T. & J. Swords, pp. 41. 8vo.

THE “ministry of reconciliation” is the standing ordinance of heaven, for the edification of the Church; and its principal work is to preach the everlasting gospel. To this employment, ministers are commissioned by him who hath all power in heaven and on earth, and in this they act as ambassadors for Christ. We must, therefore, dissent from those who endeavour to degrade the services of the pulpit, by representing “reading the liturgy” as of greater importance than delivering the message of the living God. Doctor Hobart has, indeed, a better right than we have, to judge of what is suitable for an Episcopal congregation; and yet we cannot admit, that it is a part of the “excellence of the Church,” to raise the reading desk above the pulpit. Of so very little importance does preaching the gospel of God appear to Dr. Hobart, that he declares it to be not only *inferior* to the liturgy, but a thing, which the Church may, without very great inconvenience, *dispense with* altogether—which, however corrupted, ought to be no cause of *separation* from that Church—which is but a *secondary part* of divine service—and, in fact, *no part* of the public worship of God. Entertaining

such sentiments respecting the work of preaching, we are surprised that Dr. H. should ever enter the pulpit. He certainly did well to apologize for this sermon. We shall present the reader with the author's own words : " The occasion must be my apology : for an *apology* I deem necessary ; deprecating as I do, whatever seems to advance in importance the exercises of the PULPIT over the devotions of the DESK*.—Let them LIVE on the evangelical truths contained in the LITURGY—let them offer through the sober, yet animating, FORMS OF THE LITURGY, their prayers and praises ; and according to ITS evangelical offices, commune with their God—and they will be NOURISHED AND STRENGTHENED to everlasting life, though instructions from the pulpit should NEVER greet their ears†.—Were the ministers of the church LESS ATTENTIVE TO CHRISTIAN SUBJECTS, than they are known to be, yet if the prayers are purely Christian, the DISCOURSES of its ministers should not impel us to SEPARATION. And the reason is this—Preaching is but a SECONDARY part of divine service. Among those protestant sects particularly, who have no established liturgy, a preference is given to PREACHING above PUBLIC WORSHIP‡." Dr. Hobart does not say, above the *other parts* of public worship. This would be an admission, that preaching is a part of that worship. But, in order effectually to degrade the pulpit, he makes a distinction which excludes the preaching of the gospel entirely, from the public worship of God. A distinction, not of a part, from the other parts of the same whole, but of one thing, from another §.

* Page 30.

† Pages 32, 33.

‡ Page 33.

§ Dr. Hobart may hereafter deny the correctness of this interpretation. It is the gentleman's habit to assert, and

We are humbled and pained in reading such sentiments, from the pen of a professed minister of Jesus Christ, who ought to magnify his office. God forbid that they should be ever generally received by our Episcopalian brethren. Such sentiments are not a necessary part of their own system. Admitting that reading the liturgy is an acceptable mode of prayer, even then, it is not more awful or important than preaching. To deliver the message of God to

then, in some future publication, to explain, to qualify, and half deny his own words. He does this, also, in a style of high dissatisfaction with those who are not candid enough to understand *his* expressions in a different sense from that, which such words, when employed by others, uniformly convey. We recollect many instances of such management; and we shall mention one of them. Dr. Hobart had asserted, that it would appear from certain reasons which he offered, that *the devout participation of the Holy Eucharist is indispensably necessary to our salvation**. He was understood as saying that communion in the sacrament of the Supper was essential to salvation: and that without this none *could* be saved. But the Doctor was displeased at being so understood. He never believed that participation of the Lord's Supper was a condition of salvation at all, for he readily grants that thousands will be saved without it. And although he wrote, that it is indispensably necessary to our salvation, and proved it too, by a series of reasoning; as he only wrote this for Episcopalians, he is nettled at others, for imagining even that he meant what he both wrote and proved. From the Doctor's style of writing, we should suppose that he uniformly aims at the *double entendre*. He is never plain or precise. But how does he get over this? Not at all. He never can get over it. But he goes about it, and about it, in a very diffuse apology of thirty-eight octavo pages†; from which we can only gather, that he believes that we can be saved without the sacrament, and yet that he is correct in affirming it to be an indispensable condition of salvation. In short, he says, he meant that Christians are bound in duty to communicate at the Lord's table. But this explanation comes too late. Hundreds will read the text, who will never

* Com. Al. page 182.

† Hob. Apol. pages 49—86.

man, and to explain to sinners the salvation of God, is not less solemn, than to bear the message of men to God, and to plead for sinners an interest in his salvation. Knowledge of the divine will is first; and upon this is founded an expression of our desires to God. If our faith be wrong, our prayers cannot be acceptable; for, "without faith it is impossible to please him."

We must also record our protest against the charge

read or understand the explanation. Besides, the connexion will not admit this explanation. Dr. Hobart drew an inference from premises, which, if true, will bear the inference. "*When we firmly believe that the power of God accompanies the due administration of his ordinances; that through them ALONE we can become UNITED TO THE REDEEMER, AND INTERESTED IN THE RENOVATING AND SAVING efficacy of his atonement and grace, the devout participation of the Holy Eucharist will appear INDISPENSABLY NECESSARY to our salvation**." In vain, therefore is the inference qualified, until the argument is denied. "We firmly believe, that through them *alone* we CAN become united to the Redeemer, and interested in the saving efficacy of his atonement and grace." Now could any one suppose that this assertion means, there is *another* way in which we *can be saved*, or imagine that *this way* is "unavoidable error?" The explanation is therefore inadmissible. Salvation is the *gift of God*. The *condition of salvation* are the terms on which God confers his gift. But *duty* belongs to man. Indispensable condition of salvation cannot, therefore, mean the same thing as obligation to duty. If it does, then are works and grace, law and gospel, confounded. The error is published, and the correction is, alas! inadequate. This reminds us of the following anecdote:—Baldwin the barber entered the house of a sick man, on the river Delaware, and gave himself out for a skillful phlebotomist. He was employed to bleed the patient, and opened instead of the vein an artery. He procured puff-ball to stop the hæmorrhage. He blew the dust in the eyes of the attendants, and placed the arm under the blanket. The barber made his escape, and the patient died.

* Com. Al. page 182.

which Dr. H. prefers against the body of Episcopals, upon the score of practical religion. We are not persuaded, that they are entirely opposed to prayer meetings, and Christian conference. Nay, we are certain, that many Christians friendly to Episcopal order, do, both in their families and in the circle of their pious friends, pray *servently*, and without the "Book of Common Prayer," and converse *feelingly* upon the doctrines and duties of Christianity. We sincerely regret, that their ministers should endeavour to discourage prayer and religious conference. Is it not enough to prostrate the pulpit before the desk? Must religion also be banished from every private society? Let Dr. Hobart speak: "Our church has thus made the most ample provision for the devotions of her members assembled in the congregation, under their authorized ministers. Private associations for this purpose she *dare not* countenance. Among other communities of Christians, for aught she knows, they may be harmless; they may prove edifying. But experience, raising a warning voice in the sad pages of her history, proves, that within her bosom, they have been the nurseries of enthusiasm and spiritual pride; the engines by which ambition, cloaked under the mantle of extraordinary sanctity, has excited against her sober order, the rage of ignorant fanaticism, and whelmed in ruin her fairest forms.*"—— We stop for breath. This is a frightful picture. Never did we behold such a group of living creatures in so narrow a space. The scene resembles what is fancied by a man in a violent fever. The disordered brain covers the curtains of the sick-bed with living angry forms; and the patient is terrified at the creatures of his own frenzy.

This is a specimen of the eloquence of Dr. Hobart; very unlike the eloquence, however, which the Roman orator recommends. Is enim est elo-

* Page 28.

quens qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere. Nam qui nihil potest tranquille, nihil leniter, nihil definite, distincte potest dicere, is, cum non præperatis auribus inflammare rem cœpit furere apud sanos, et quasi inter sobrios bacchari temulentus videtur.

In one sentence, Dr. Hobart presents to our view, *experience* personified, *raising a warning voice*; *pages* of history personified, *sad* and weeping; the *Church* personified, as a matron, *within her bosom*—and a capacious bosom this dame must have, for it contains whole *nurseries*—nurseries swarming with very unruly children; *within her bosom they have been the nurseries of enthusiasm and spiritual pride*. These too, are, in their turn, endowed with life, and committed to the NURSERY: but they are speedily deprived of animation, and converted into *engines*. *Ambition* is personified, in order to employ these engines; and appears *cloaked*, but not with a cloak, or yet a surplice, but *under a mantle*; a mantle too of singular contexture—*extraordinary sanctity*. The order of the church is personified, *sober* order; *Fanaticism* is personified, it is *ignorant* and *angry* with this *sober* order. THE TWO UNRULY CHILDREN, spiritual pride and enthusiasm, which were first converted into an *engine*, and again simplified into stimuli, to produce *excitement*, are afterwards speedily transformed into an overflowing flood, which, “horribile dictu!” *whelms in ruin the Church's fairest forms!* And all these personifications and transmutations, take place in one short sentence.

Every thing comes alive from the pen of Dr. Hobart.

“False eloquence, like the prismatic glass,

“Its gaudy colours spreads on every place.” POPE.

But we forbear. It was not for the purpose of criticism on the style of composition, that we

quoted the sentence, and we shall not again meddle with the Doctor's "raging" metaphors. We recommend him to Quintilian for advice. *Id imprimis est custodiendum, ut quo genere cœperis translationis, hoc finias.* Multi autem cum initium a tempestate sumpserunt, incendio aut ruina finiunt; quæ est in-consequentia rerum fœdissima.

The reader will ask, What hath roused the indignation of the preacher, that he thus speaks? Be not surprised, gentle reader; the terrible object which has thus distracted the preacher's soul, is a praying people. *Private associations* for devotion, *she*, (the Church,) *dare not countenance.* A praying people! What church-man can contemplate them without horror! Such associations in other Christian Churches, "may be harmless;" may even "prove edifying;" but in the Episcopal Church! kick them out! kick them out*!!

* The following anecdote of the very eccentric, but eminently pious, John Ryland, may show that praying people are supposed to be disliked by other personages besides Dr. Hobart.

Mrs. Ryland, on her death-bed, was greatly distressed about her future state; and, under the power of that temptation, was deaf to the voice of consolation. She seized a watch lying near her, and throwing it on the floor, exclaimed, in her anguish, "I shall be lost, as sure as that watch-glass is broken!" Her husband, taking up the watch, which happened not to be injured, said, in his truly unique manner: "You go to hell! Humph!—And what would you do there? Why, you would begin to cry, Lord, have mercy on me! Lord, have mercy on me! And the devil would come and say, What's all this? Whom have we got here? Why, this is Bet Ryland, the Methodist*. Kick her out! Kick her out! Kick her out! We'll have no praying people here!!"

* "Methodist," is commonly applied in England, as a term of reproach, to all who profess attachment to experimental religion.

Let it be remembered, that this sermon was preached at the consecration of a Church before the bishop, and several of his clergy, and afterwards "published by request," and it will then appear that these sentiments are not peculiar to Dr. Hobart. This discourse is but a part of the system of opposition to practical godliness, planned by professed ministers of Jesus Christ. Whence this zeal against religious intercourse among private Christians? The Apostles recommend that we should *pray always with all prayer and supplication in the Spirit*; but the Episcopal clergy forbid prayers, except by reading their liturgy. Christ and his Apostles have made preaching the gospel to be the great and distinguishing work of a Christian minister; but the Episcopal clergy degrade the pulpit in order to exalt the liturgy. Whatever may be the motive of these people, their conduct can be viewed in no other light than as an attack on practical religion itself. Preaching, and prayer-meetings, may possibly render a devout people so intelligent in matters of religion, as to become dangerous to this Church. The habits of prayer, and the Christian boldness, and spiritual delight, which are consequent upon the gift of prayer, may diminish respect for the "Book of Common Prayer." Must they, therefore, be proscribed? Must religion perish, rather than the liturgy should be disregarded? Great is Diana of the Ephesians!

We have, indeed, long lamented that both the ordinances, preaching, and prayer, were *practically* disregarded among Episcopalians; but we were not willing to believe, that ministers would professedly endeavour to pour contempt upon them. Dr. H. is, however, constrained to allow, that among non-episcopal Churches praying societies "may prove edifying." And we well know that they do so. Welcome, then!

thrice welcome, all praying people, and ye only, into the bosom of the Presbyterian Churches! We love you as much as Dr. H. fears you. You are alone qualified to obey with comfort to yourselves, the commandments of God; "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following." This is the text of Dr. H's sermon.

The contents are,

Introd.—The king of Israel rejoicing in the local Zion—Zion is the Church—more excellent than the local Zion—Consecration of places of worship a duty—This house in Newark now holy—The principal glory consists in the services performed in it.

Subject of discourse.—The excellence of the Episcopal Church.

Arrangement of matter.—The Doctrine—Ministry—Ordinances of worship.

I. Doctrine includes two parts: Practical points—and Theoretical opinions.

1 Part.—Practical points respect the *meritorious cause* of the sinner's acceptance with God—the merits of Christ; the *conditions* of the sinner's acceptance—repentance, faith, and good works; *strength* by which these are performed—the grace of the Holy Spirit.

2 Part.—Theoretical opinions—the *result of pride and presumption*, respect predestination, redemption, free-will, grace, and perseverance.

The principal proof of the excellence of the Church is, her opinions about these five doctrines. *Predestination* is not of *persons* to eternal life; but of *communities* to be Episcopalians. *Redemption* is not of Christ's sheep; but of all the human race. On *free-will*, the Church's excellence consists in believing, that

man is *indisposed*, but not *unable* to make himself holy ; *far gone*, but not *quite gone* astray ; his natural corruption *deserving*, but never *receiving* punishment ; and free-will is a *co-agent* with grace, and much the better agent of the two ; because it produces the effect. *Grace* is *never effectual* in altering the will ; but *free-will alters itself* by the aid of grace. *Perseverance*, there is no such thing. Free-will may dismiss grace at pleasure ; and then, even an Episcopalian, who has been regenerated, and sanctified, and elected, may fall into hell fire, and there remain for ever and ever.

“ Thus, then,” adds the preacher at the close of the discussion of the doctrinal part, “ we have reason “ to be proud of our Zion.”

II. In her ministry.

The excellence is in the *prelacy* ; and the proof is twofold ; usage, and the powers ascribed in Scripture to Timothy, Titus, and the angels of the Asian Churches. The perfection of the system is, its combining the *many*, “ under *one* supreme” head ; a bold idea, according to which popery must be the perfection of prelacy.

III. Ordinances and worship.

Baptism administered in this excellent Church has *efficacy*. It effectually regenerates every one who receives it, with the very same regeneration which Simon Magus had ; a regeneration altogether distinct from the renewing of the Holy Ghost. This is its excellence. *Confirmation*, excellent, being sanctioned “ by usage.” The *Supper*, excellent ; an “ oblation—the spiritual body and blood of the Redeemer.”

The *Liturgy* excellent, supported by the authority of Christ—practice of the Jews—and primitive usage.

The *Ceremonies* all excellent.

After this discussion and proof of the subject, the preacher makes the following reflections :

The church is evangelical—Separation from her is causeless and dangerous—Attachment to her is right.

The concluding sentence is in these words—" To whom, &c." This conclusion is by no means remarkable for its elegance.

To the Sermon are added several notes, consisting principally of extracts from Laurence. The quotations are made for the purpose of explaining the author's sentiments ; and are accordingly sanctioned by his approbation. He is therefore responsible for their contents.

(To be continued.)

RELIGIOUS INTELLIGENCE.

— 000 —

DOMESTIC.

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A Letter from the General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care; accompanied with a plan adopted by the Assembly for the establishment of a Theological School, intended to increase the piety and learning of Candidates for the holy Ministry, as well as to procure a larger supply of Ministers, for the wants of the Churches.

The General Assembly of the Presbyterian church in the United States of America, to the churches under their care.

DEAR BRETHREN,

AMONG the various objects which have engaged our attention in the course of our present sessions, one of the most important is, the plan of a Theological Seminary, proposed to be established, in some convenient spot within the bounds of our Church. This plan, so far as it has been matured, accompanies the present address, and solicits your serious consideration.

We trust, dear brethren, it is not necessary to employ much argument to convince you, that the time has arrived, in which some new and vigorous exertions are indispensable for increasing the number, and raising the qualifications of candidates for the gospel ministry in our Church. When you are reminded, that the progress of population is going on in our country in a ratio at least three or four times greater than the increase of the number of ministers;—when you are apprized, that we have near FOUR HUNDRED VACANT CONGREGATIONS within our bounds; that the frontier settlements, as well as many large and important districts in the interior of our country, are, every year, calling upon us for missionary labours, which we are not able to supply; and that there is no prospect that any means of relief yet devised, will be

sufficient to preserve many parts of the Church from a most distressing famine of the word of life; we trust you will perceive the absolute necessity of using our utmost exertions for sending forth more labourers into so great a harvest.

We feel persuaded, that, if the plan which we have adopted can be carried into vigorous execution, it will tend, under the divine blessing, to *increase the number* of candidates for the holy ministry. If we are enabled, by the possession of suitable funds, not only to afford a more complete and ample course of instruction in theology than has been, heretofore, in ordinary cases, attainable; but also to afford this instruction *gratuitously*, to those who are themselves destitute of adequate pecuniary resources; we cherish the hope that these facilities will be the means of drawing into public view many ingenious and pious youth, who are at present, either discouraged from making the attempt to gain an education for the ministry, or not properly awakened to the loud and importunate demands of the Church.

But further; such a seminary as that which is now proposed, is not less calculated to *improve the education*, than to increase the number of candidates for the sacred office. Without some provision of this kind, it is, in most cases, utterly impossible to bring forward candidates for the ministry with that furniture and those qualifications for their work, which the state of society now renders in a great measure indispensable to their respectability and usefulness. It is to be hoped that we shall never cease to consider vital and experimental religion as the first and most indispensable qualification in every candidate for the holy ministry. All attainments without this, would unquestionably be, not only inadequate, but pernicious. Yet it must also be admitted, that piety alone cannot qualify a man to be a teacher of the gospel; especially in circumstances where the literary and scientific attainments of many avowed infidels, and the general improvement of almost all descriptions of people, will render it impossible for the religious teacher to maintain weight of character, and permanent influence, if his knowledge be scanty, and his literature circumscribed.—The minister himself, in such a situation, will feel, and be disconcerted by, a sense of his inferiority, and will neither speak with confidence in himself, nor in such a manner as to beget and preserve confidence in the minds of others.

Influenced by these considerations, it has been the universal custom of the Protestant Churches in Europe, and of none more than of that Church from which we derive our

origin, to encourage a learned and pious ministry, and to institute schools for the purpose. These schools, particularly in *Scotland and Holland*, have been cherished, with the greatest care, ever since the time of the glorious reformation, and have been attended with the happiest consequences; nor would it be difficult to prove that they have had a most important efficacy in preserving the influence of evangelical truth in those countries. Churches in this country derived from those of Scotland and Holland, and still more recently, our congregational brethren in Massachusetts, have undertaken similar institutions, and have already begun to reap fruits of the most promising kind. Unless we imitate their laudable example, the consequences will probably be, that, in a few years, while they rise and flourish, we shall decline, and fall into a state of discouraging weakness and inferiority.

Impressed with these convictions, and placed in these solemn circumstances, the Assembly have resolved, in the name, and as they trust, with an humble reliance on the aid of the great king of Zion, to go forward, and attempt the execution of the plan which will be herewith submitted to your consideration.—They have preferred the establishment of a single school, to the erection of a greater number, because, after comparing the reports from the several Presbyteries, and the sentiments of commissioners to the Assembly from the various parts of the Church, there appeared every reason to believe that the former plan would be most acceptable and most generally approved; and also because they are of opinion, that this plan, by concentrating the strength and resources of the whole church, will furnish a more complete system of education, and tend more than any other, to promote the purity, peace, harmony, and vigour of the Presbyterian body in the United States.

And now, dear brethren, it depends, under God, on your patronage and liberality, whether the plan proposed shall be carried into execution, and if executed at all, whether with languor, and comparative inutility, or with vigour and effect. To support several Professors; to provide an adequate library; and to furnish the means of giving gratuitous instruction and boarding to a large number of poor and pious youth, will require large funds. For obtaining these, we have no human dependence but your liberality. And accordingly, to solicit contributions in different portions of the Church, we have appointed agents, who are directed to report the result of their solicitations to the next General Assembly.

We call upon you, christian brethren, as the professed disciples of Christ, to consider the important crisis, and the momentous object, which are now brought to your view.—You acknowledge that you are not your own, but that you are bought with a price, and are bound to glorify God in your bodies and spirits, which are his.—If it be so, *your silver and your gold are the Lord's*; and you are under obligations to employ them in such a manner as will most effectually promote the glory of Him, by whose bounty they were given you.—With this great principle in view, consider the pressing calls of large and flourishing Churches, who solicit in vain for ministers to break to them the bread of life. Consider the loud and affecting cries of many destitute settlements, which know nothing of those precious privileges with which you are surrounded. Consider the honour of the Church, with which you are connected; the interests of religion for which you profess to feel; the infinite value of immortal souls, who are perishing for lack of knowledge; the authority of that God who commands you to compassionate them; and the guilt which you will contract if the health of the Church should languish, or souls perish, by your negligence or parsimony. Consider these things; and then say, whether you can consent to withhold a portion of your substance, when called upon to aid in one of the most important concerns ever presented to your consideration.

Brethren, we leave this subject for your solemn and prayerful deliberation.—Praying that He who has the hearts of all flesh in his hands, may dispose you to do that which is well pleasing in his sight, and honourable to your Christian profession; and that grace, mercy, and peace, may be multiplied unto you, from God the Father, and from the Lord Jesus Christ, we are, in the bonds of the Gospel, your friends and brethren.

Signed by order of the Assembly,

JOHN B. ROMEYN, Moderator.



THE PLAN OF THE THEOLOGICAL SCHOOL, &c.

THE Presbyteries were called upon to state what they had respectively done with respect to the recommendation of the last Assembly, relative to the establishment of a Theological school.

The committee appointed to present to the Assembly a plan for the establishment of a Theological school, reported, and the report was laid on the table.

The committee appointed further to consider the subject of Theological schools, reported, and the report, being read and amended, was adopted, and is as follows, viz.

That after maturely deliberating on the subject committed to them, they submit to the Assembly the following results.

1. It is evident, that, not only a majority of the Presbyteries which have reported on this subject, but also a majority of all the Presbyteries, under the care of this Assembly, have expressed a decided opinion in favour of the establishment of a Theological school or schools in our Church.

2. It appears to the committee, that, although, according to the statement already reported to the Assembly, there is an equal number of Presbyteries in favour of the first plan, which contemplates a single school for the whole Church; and in favour of the third plan, which contemplates the erection of a school in each Synod; yet, as several of the objections made to the first plan, are founded entirely on misconception, and will be completely obviated by developing the details of that plan; it seems fairly to follow, that there is a greater amount of Presbyterian suffrage in favour of a single school, than of any other plan.

3. Under these circumstances, the committee are of opinion, that as much light has been obtained from the reports of Presbyteries, on this subject, as would be likely to result from a renewal of the reference; that no advantage will probably arise from further delay in this important concern, but, on the contrary, much serious inconvenience and evil; that the present Assembly is bound to attempt to carry into execution some one of the plans proposed: and that the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favour, ought of course to be adopted.

4. Your committee, therefore, recommend, that the present General Assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible; and for this purpose, they recommend to the Assembly, the adoption of the following resolutions.

Resolved,

1. That the state of our Churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us; all demand that the collected wisdom, piety, and zeal of the Presbyterian

Church be, without delay, called into action, for furnishing the Church with a large supply of able and faithful ministers.

2. That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction, than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

3. That in this seminary, when completely organized, there shall be, at least, three professors; who shall be elected by, and hold their offices during, the pleasure of the General Assembly, and who shall give a regular course of instruction in divinity, oriental and biblical literature, and in ecclesiastical history and Church government, and on such other subjects as may be deemed necessary. It being, however, understood that, until sufficient funds can be obtained for the complete organization and support of the proposed seminary, a smaller number of professors than three may be appointed to commence the system of instruction.

4. That exertions be made to provide such an amount of funds for this seminary as will enable its conductors to afford gratuitous instruction, and, where it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

5. That the Rev. Drs. Green, Woodhull, Miller, and Romeyn; the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a plan of a theological seminary; embracing in detail the fundamental principles of the Institution, together with regulations for guiding the conduct of the instructors and the students; and prescribing the best mode of visiting, and of controlling and supporting the whole system. This plan is to be reported to the next General Assembly.

6. That the Rev. Messrs. Jedediah Chapman, Jonas Coe, William Morrison, James Carnahan, and Mr. Isaac Hutton, of the Synod of Albany; the Rev. Drs. Samuel Miller, Philip Milledoler, John B. Romeyn, and Aaron Woolworth; the Rev. Messrs. James Richards, David Comfort, and Isaac Vandoren, and Col. Henry Rutgers, of the Synod of New-York and New-Jersey; the Rev. Drs. Ashbel Green, John McKnight, and James Muir; the Rev. Messrs. Nathaniel Irwin, John Glendy, Archibald Alexander, John E. Latta, John B. Slemons, John B. Patterson, and James Inglis, and Mr. Robert Ralston, of the Synod of Philadelphia; the Rev. John D. Blair, William Williamson, Samuel Houston, Samuel

Doake, and Benjamin Grigsby, of the Synod of Virginia; the Rev. Samuel Ralston, James Guthrie, William Speer, and James Hughes, of the Synod of Pittsburgh; the Rev. Robert G. Wilson, James Blythe, Archibald Cameron, and Joshua L. Wilson, of the Synod of Kentucky; the Rev. Drs. James Hall, and Henry Kollock, and the Rev. Messrs. Malcham M'Neir, James M'Ilhenney, and Andrew Flinn, of the Synod of the Carolinas—be, and they hereby are, appointed agents, to solicit donations in the course of the current year, within the bounds of their respective Synods, for the establishment and support of the proposed seminary; and if any of said agents should be unable or unwilling to act in this case, it will be his or their duty to inform the Moderator of his or their Synod, for the time being, who is hereby authorized, if he think proper, to appoint a substitute or substitutes, as the case may require. These agents are to report to the next General Assembly.

Resolved, That the members of this Assembly generally, and all the clergy of our denomination within our bounds, do aid the exertions of those who shall go on this business.

7. That, as filling the Church with a learned and able ministry without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people; so the General Assembly think it their duty to state, that in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the Churches under their care, that, in forming and carrying into execution the plan of the proposed seminary, it will be their endeavour to make it, under the blessing of God, a *nursery of vital piety*, as well as of sound theological learning, and to train up persons for the ministry, who shall be lovers, as well as defenders, of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God.

8. That as the constitution of our Church guarantees to every Presbytery the right of judging of its own candidates for licensure and ordination; so the Assembly think it proper to state, most explicitly, that every Presbytery and Synod will, of course, be left at full liberty, to countenance the proposed plan or not, at pleasure; and to send their students to the projected seminary or keep them, as heretofore, within their own bounds, as they may think most conducive to the prosperity of the Church.

9. That the professors in the seminary shall not, in any case, be considered as having a right to license candidates to

preach the Gospel, but that all such candidates shall be remitted to their respective Presbyteries to be licensed as heretofore.

10. Resolved, finally, that Dr. Samuel Miller, and Rev. James Richards, be a committee, to prepare a draught of an address from this Assembly to the Churches under our care; calling their attention to the subject of a Theological School, and earnestly soliciting their patronage and support, in the execution of the plan now proposed.

Certified by

JACOB J. JANEWAY, Stated Clerk.



REPORT of the Trustees of the Missionary Society of Connecticut to said Society, convened at Ellington on the third Tuesday in June, 1810.

REV. FATHERS AND BRETHREN,

Your Trustees have the happiness to lay before you a report, exhibiting great encouragements to continue, and as far as practicable, to increase your charitable attention to our destitute *friends* and *neighbours* in the new settlements.

In this report, only a general view of the condition and prospect of your missions can be given. For an account in detail, of the number and names of your missionaries, together with the particular fields of labour allotted them, of the books distributed, of the expenditures of the Society, and of the state of the Funds, we must refer to the printed Narrative for the year 1809, copies of which are transmitted for distribution among the brethren of the Society.

The attention of your Trustees has been directed to fields of missionary labour according to the necessities of the people, the prospect of usefulness, and the ability of the Society.

Wherever it appeared, from correct information, that missionaries were needed, the most probable mode of benefiting them has been sought. And none, whose circumstances called for help, have been left without attention, if it were in our power to afford them assistance.

You will rejoice with us to learn from the communications

of your missionaries, and of others, that we may indulge the pleasing thought, that through the guidance and blessing of God, the charity of the friends of Zion in this State has been husbanded to good effect. The people ready to perish for lack of vision, have been furnished with the good word of God, and multitudes have hopefully been delivered from the power of darkness, and translated into the kingdom of God's dear Son. Churches have been organized in various places, which, under God, have been nourished by this Society. Error has been restrained, and truth disseminated. "The "Missionary board," says one of your labourers, "have great reason to rejoice in the smiles of a gracious God on their endeavours to spread the gospel. Many in this wilderness, are rejoicing in the mercy and grace of God, through their instrumentality."

From the commencement of your attention to these destitute regions, the Lord has signally approved your labours of love. They have been crowned with great success. But his favourable notice of those places, which are visited by your missionaries, has, during the year that is past, exceeded that of any other preceding. Such is the general attention of the people to the word, that in all places, with scarce an exception, your missionaries are welcomed with joy, assemblies are speedily collected on very short notices, the word is heard with eager attention, and the people invoke blessings on the benefactors who send them the richest gift of God. In many places in the wilderness, especially in New-Connecticut, the goings of the Lord the Spirit are glorious. A special, solemn attention to the divine things is awakened. Refreshings from the presence of the Lord have been experienced. And multitudes are hungering for the bread of life, and thirsting for the waters of life. In these places it has been the joy of your missionaries to labour more abundantly, while it is your consolation to have sent them there.

The success which has so signally attended missionary labours, the growing desire of the people to hear the word of life, the gratitude they express for the gospel, the continual emigrations made into the wilderness forming new settlements, and above all, the opening prospect of establishing a rich revenue of glory to God, have appeared to your Trustees to be loud calls for greater exertions. In these reviving appearances, we have heard the call from the wilderness, "Come over and help us." In these we have seen the indications of Providence, and obeyed the call according

to the utmost of our ability. During the past year, missionary labour has increased, beyond that of any former year. More has been expended of the capital of our Funds, than in any former year. As opportunity to do good was presented, it was a pleasure to improve it.

In the faithful improvement of those seasons which the Lord furnishes, we feel a confidence in him that future means of carrying into effect your charity, shall never be wanting. The silver and the gold are the Lord's, in his hands are even the treasures under the power of darkness. The hearts of the rich to furnish supplies when they are needed, and the hearts of the strong to labour in his service, are all in the hands of the Lord. The earth is the Lord's, and the fulness thereof. All things are at his disposal. To accomplish the purposes of *his* grace, means can never be wanting. With peculiar pleasure do we recognize these familiar truths, the foundation of our hope, in the beginning and progress of our Society, and in the present prospects we enjoy. Hitherto the Lord hath helped. By his care we have been nurtured from small beginnings, and have acquired our strength. We have seen how the hearts of the liberal, devising liberal things, have been opened and enlarged, and gratefully acknowledge the goodness and grace of God therein. The same liberal spirit is still cherished. By donations of the pious at home, and by contributions abroad in the new settlements, much is done at present. In these we are taught that in due season the hearts of the people will be found open to contribute, and are only waiting for your application to them. With what cheerfulness, with what enlargedness will they contribute, when these fruits of their charity, which daily appear in the wilderness, are considered! The hearts of thousands rejoice in unison with you, when they hear that the wilderness is indeed putting forth to blossom as the rose, and the desert is preparing to become as the garden of God. They have remembered them in prayer and in deeds of charity, and they continue to remember them.

Whilst we dwell with pleasure on these encouraging prospects, attending your benevolent exertions, our joy is increased when we look around, and behold the zeal which animates the hearts of the people of God in every quarter. For years past have the affections of the pious been enlarging toward the destitute, and still are they devising liberally for their relief. Missionary Societies, both in Europe and America, are prosecuting their objects with growing diligence, while the spreading glory of the Gospel rejoices the hearts of multitudes who were in darkness, in the region and shadow of death. Nor is the charity of the pious unmindful

of the wants of those which are around them. Religious Tract Societies, and Domestic and Foreign Bible Societies, are formed, and forming, in various parts of Christendom, to supply those at home, who are too careless or too poor to purchase these books for themselves, and to supply those abroad who have not such means of instruction. The hearts of many are thus made to rejoice in the possession of the word of salvation, while the charitable are abundantly rewarded in witnessing their joy. Societies which provide for the education of indigent pious youths, who are desirous to devote themselves to the gospel ministry, are also forming in various parts, and meet with great encouragement.

In view of these things, we congratulate our brethren, and rejoice with them in the evidence they afford that the kingdom we have received, is an everlasting kingdom which cannot be moved. It is our happiness to be employed in promoting the interests of such a kingdom. Our labour cannot be vain in the Lord. We behold with joy this time of great favour to Zion, we see her arise and shine in the light which hath come, and in the glory of the Lord which hath risen upon her, and unite with the Society in praise to God who hath heard our prayer. Surely Zion enlargeth the place of her tent, she stretcheth forth the curtain of her habitations, she is breaking forth on the right hand and on the left, and is preparing to inherit the fulness of the Gentiles. The blessed season is fast approaching, when the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

May our united prayers and exertions for the prosperity of Zion continue and increase in fervour and diligence. May we all be endued with wisdom and grace effectually to advance the Redeemer's kingdom. May the shaking of the nations speedily usher in the joyful day, when the kingdom of the Saviour shall be established universally, and all on earth partake of its righteousness, and peace, and joy in the Holy Ghost. May *his* gracious presence, who is King in Zion, be with the Society in their present session; his Spirit guide them in all their deliberations; and may his blessing enrich their hearts, and crown their labours with abundant success. In the name of the Trustees,

Hartford, May 9, 1810.

ABEL FLINT, *Sec'y*.

THE following report of the Committee appointed to prepare an account of the state of religion in the Churches under the superintendence, and in connexion with the General Association, was read and approved:

“The General Association have attended, with mingled

emotions of anxiety, gratitude, and joy, to the accounts given by the several members, respecting the state of religion in the Churches. Their anxiety springs, not from the prevalence of any particular error, or the progress of vice in any unusual degree, but merely from the consideration, that while a gracious God is so signally interposing by his blessing, on his own appointed means, to save perishing sinners, so many remain unmoved and impenitent. But while this body lament over the blindness and unconcern of those, who disregard the tender of life made through the Redeemer, they find abundant cause of thanksgiving to the great head of the Church; in the order and peace of our Churches; in the union of sentiment on religious doctrines, prevailing both among the ministers and Churches of our communion; in the general increasing attention to the means of grace; and especially in the outpouring of the divine Spirit, in copious effusions, in many parts of the vineyard.

“ Since the last session of this body, it has pleased the king of Zion to display, in several places, his mighty power and glorious grace, in calling dead sinners to life, and bringing them to a saving knowledge of himself. The ingathering to the fold of the divine Shepherd has been such, as to demonstrate his tender care of the flock, his faithfulness in extending the arm of saving love to those given him in the covenant of redemption; to fill with lively joy the friends of Zion; and to animate them in the duties of their high vocation*.

“ We are happy to observe that a spirit of grace and supplication appears still to rest, in an unusual degree, on many of our Churches, and that peculiar attention is paid to the religious instruction of children and youth; and we earnestly hope that the means of obtaining divine blessings will more and more engage the attention and warm the hearts of the people of God. We notice with pleasure the increasing resources and efforts of the Bible Society: and are enabled to state that the Narrative of the Trustees of the Missionary Society presents a favourable view of the extent and fidelity of missionary services, and the blessing of God as resting upon them.

“ With respect to the Churches in our connexion, it will rejoice the hearts of the friends of the Redeemer to know, that in various large sections of our sister states, the Holy Spirit is diffused in a manner before unknown. Great ac-

* The number of persons received into the Churches, in connexion with the General Association, in this State, during the last year, amounts to about 1600.

cessions have been made to the Churches, and God appears to be lifting up a standard against such errors as dishonour the grace and the Son of God. The blessed Saviour is evidently granting his smiles upon his own cause, in the provision making for the education of those, who are to fill the places of the present watchmen on the walls of Jerusalem, when they are laid in the dust; and by the dews of Heaven descending from time to time, on the schools of the prophets. Bible and religious Tract Societies have increased in number, and Christians seem to feel the importance of exertion in the cause of their divine Lord and Master.

“Let the protection and prosperity of Zion be ascribed to the living God; let saints put unshaken confidence in him who hath graciously said, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom*; and let them unite in their prayers, that the work of grace may be triumphantly carried on, through our land, and the knowledge and love of the Saviour spread through the world.”

ORDINATION.

AT a meeting of the Presbytery of New-Brunswick, in the first Church of Amwell, on the 20th June, Mr. JACOB KIRKPATRICK was solemnly ordained to the holy office of the Gospel Ministry, by prayer, and with the laying on of the hands of the Presbytery. The Rev. Dr. Woodhull, of Freehold, preached the Ordination Sermon, in the presence of a large concourse of people, assembled on the occasion, and presided at the Ordination. A charge to the newly ordained minister, was given by the Rev. Mr. Hunt, at Bethlehem.

On the same day, Mr. STEPHEN BOYER, was licensed by the Presbytery to preach the Gospel of Christ, as a probationer for the holy ministry.

ON Monday morning, the 9th of July, the corner stone of of a new Presbyterian Church was laid in Spring-street, in this city, by the Rev. Dr. Miller. The ceremony was opened with prayer, by the Rev. Dr. Rodgers; and an appropriate address given by the Rev. Dr. Milledoler. The building is 60 feet in length, and 80 in breadth.

The editors feel a pleasure in announcing to the public the establishment of a Religious Tract Society in this city. They cannot but hope it will meet with a general and liberal support, as the object is important, and its execution calculated to do good extensively to the souls of men.

A large and respectable committee are appointed to solicit and receive subscriptions. The terms, each person

subscribing two dollars, becomes a member of the Society ; and entitled to receive that amount in Tracts, at the rate of 15 cents per hundred 12mo pages ; and ever after retains the privilege of purchasing at that rate, to any amount.

There has been a selection made by the committee of various kinds, and above 20,000 already published, at the TRACT DEPOSITORY, by Mess. Williams & Whiting.

The very low rate of obtaining them will recommend the mode of subscribing to those who feel the importance of the object. Persons in town or country may become subscribers, and receive the benefits, by sending their names and orders to the Society's Depository, 118, Pearl-street.

All profits accruing on sales, are devoted to a perpetual fund for publishing new Tracts, and extending the object of the society.

To non-subscribers the Tracts are sold, in bundles of 100 each, and 450 pages, assorted, containing nine kinds, at one dollar.

Account of the Death of Sir Philip Sydney.

SIR PHILIP SYDNEY, was the universal favourite of the age in which he lived, and the most accomplished personage in the History of his country. He died at Arnheim, in 1586, of a wound he received on the plains of Zutphen, in a skirmish with the Spaniards. The following account of his last moments, is taken from Dr. Zouch's history of his life. This account the editors of the Quarterly Review have been pleased to call "more fanatic than historical, and more tedious than fanatic." The Christian reader may easily judge what their views of religion are, and what degree of credit can be attached to their reviews of religious works.

"AFTER he had received his deadly stroke, being come back into the camp, and lying in a tent, he lift up his eyes towards the heavens, not imputing it unto happ or chance, but with full resolution affirmed, That God did send the bullet, and commanded it to strike him.

"Being advertised that a man so chastened should humble himself, and seek to assuage the anger of God, and to be reconciled to him, he fixed his eyes upon the heavens, confessed and acknowledged his guilt, and returned thanks to God, that *he did not stryke him to death at once ; but gave him space to seek repentance and reconciliation.* Hereupon, he did not only enter into a deep consideration of those things wherein he had offended God ; but also with great remorse sought how to turn away his displeasure, and to mitigate his anger.

"Eight days after he was stricken, at which time he sent for Mr. Giffard, the guilt of sin, the present beholding of death, the terror of God's judgment-seat, which seemed in hot displeasure to cut him down, concurring, did make a fear and astonishment in mind, which he did overcome, after conference had, both touching the doctrine and exam-

ple of the scriptures in that matter, where it was proved unto him that the great servants of God were astonished with horror and fear of God's wrath in their greivous afflictions : otherwise how should they be taught obedience and reverence to stand in awe of their Father ? How should they be made conformable to Christ in suffering, if they should feel no terrors of God's wrath in their soul for sins ?

" After much serious conversation on the design of God in afflicting the children of men, with greate cheerfulness he did often lift up his eyes and handes, giving thanks to God that he did chastise him with a loving and fatherlie coercion, and to his singular proffitt, whether the soul live or die.

" Being advertised that David and other holy men of God, in time of their extreme danger, did call to God for help, and solemnly vowed to sett forth the praises of God, when he should deliver them—that he should do the like, it were very good—that is, to vow, with an unfeigned heart and full purpose, if God should give him life, to consecrate the same to his service, and to make his glory the mark of all his actions. To this he answered, in words expressive of his unfeigned repentance, and of his firm resolution not to live, ' as he had done, for he had walked in a vague course.' And these words he spake with great vehemence both of speech and gesture, and doubled it, to the intent that it might be manifest how unfeignedly he meant to turn more thoughts unto God, than ever before.

" Continuing thus, certain days, very desirous of conference out of the Holy Scriptures, he requested that some godly book might be gotten to be read unto him, which might, as he said, increase mortification, and confirm his mind.

" He did also sundry times complain, that his mind was dull in prayer, and that his thought did not ascend up so quick as he desired : For having before, in manful sort intreated the Lord with fervent prayer, he thought he should at all times feel that fervency, and was grieved when he found any thought interrupting the same, ' and for the power of God's word how great knowledge is there,' said he, ' and how little do men feel the power and working of the same, which is inward.'

" At another time, lying silent, of a sudden he brake forth into expressions, denoting his sense of the wretchedness of man, ' a poor worm,' of the mercies of God—of the dispensations of Providence, that reacheth unto all things : and this he did with vehement gesture, and great joy, even ravished with the consideration of God's omnipotency, providence, and goodness, of whose fatherlie love in remembering to chasten for his good, he now felt, adding, how unsearchable the mysteries of God's word are.

" He did grow weaker and weaker in body, and thereby gathered that he should dye, which caused him to enter yet into a more earnest consideration of himself, what assurance he had of salvation : and having by the promises of God, and testimony of his grace, which he felt working in him, gathered his assurance of God's favour unto eternal life, and made him perceive that he did chasten him as a most kind father to fashion him to his will ; he said that he feared not to dye, but he was afraid lest the pangs of his death should be so greivous, that he might loose his understanding ; and this fear did much disturb him.

" Being demanded whether he did not desire life merely to glorify God, if he should now give him his life, which were in a manner all one as to raise him from the dead, he answered ; ' I have vowed my life unto God ; and yf the Lord cut me off, and suffer me to live no longer, then I shall glorify him, and give up myself to his service.'

“ The night before he died, towards the morning I asked him how he did ? He answered : ‘ I feel myself more weak.’ ‘ I trust,’ said I, ‘ you are well and thoroughly prepared for death, yf God shall call you.’ At this he made a little pause, and then he answered—‘ I have a doubt ; pray resolve me in it. I have not slept this night : I have verie earnestlie and humblie besought the Lord to give me some sleep ; he hath denied it : this causeth me to doubt that God doth not regard me, nor heare any of my prayers : this doth trouble me.’ Answer was made, that for matters touching salvation or pardon of our sins through Christ, he gave an absolute promise ; but for things concerning this life God hath promised them but with caution : that which he hath absolutely promised, we may assuredly look to receive, craving in faith that which he hath thus promised. ‘ I am,’ said he, ‘ fully satisfied and resolved with this answer. No doubt it is even so : then I will submit myself to his will in these outward things.’ He added further ; ‘ I had ‘his night a trouble in my mynd : for searching myself methought I had not a full and sure hould of Christ. After I had continued in this perplexitie awchyle, how strangelie God did deliver me ! for it was a strange deliverance which I had. There came to my remembrance a vanity in which I delighted, whereof I had not rid myself. I rid myself of it ; and presently my joie and comfort returned.’—Within a few hours after, I told him that I thought his death did approach, which indeed he well perceived, and for which he prepared himself. His fear that death would take away his understanding, did continue. ‘ I doe,’ said he, ‘ with trembling hart most humbly intreat the Lord, that the pangs of death mayn’t be so greivous, as to take away my understanding.’

“ It was proved to him by testimonies, and infallible reasons out of the Scriptures, that, although his understanding and senses should fail, yet that faith which he had now, could not fail, but would hold still the power and victory before God : yea, in that respect all one, as if he had his senses and understanding. At this he did, with a chearful and smiling countenance, put forth his hands, and slappt me softly on the cheeks.—Not long after, he lift up his eyes and hands, uttering these words—‘ I would not chaunge my joye, for the empire of the worlde !’ for the nearer he saw death approach, the more his comfort seemed to increase.

“ And after this, for the space of three or four hours, he did still call to be spoken unto out of the word of God. As long as it was not greivous to him to speak, he would make answer ; and if any testimonie alledged seemed hard, he would ask the meaning, and if there were any interruption of speech, he would, by and by, call and say, ‘ I praye you speak unto me still,’—in the midst of these speeches, which were for the confirming of faith to gather an assurance of God’s law, touching the vanity of this life—the victory of Christ over death—and the glory which the body shall have at the resurrection—and that present felicity which the soul should be admitted to by the holy angels.

“ As the light of a lamp is continued by pouring in of oyl, so he sought to have the burning zeal and flame of his prayer, upon which his heart was still bent, cherished by the comforts of the holy word : accounting it a great injury, if we did not seek to give wings to his faith to carry up his prayers speedily, uttering grief when he felt any thought interrupting him.

“ And although he had professed the gospel, loved and favoured those which did embrace it, entered deeply into the concerns of the church, taken good order and very good care for his family and soldiers to be instructed, and to be brought to live accordingly, yet entering into deep examination of his life now in the time of his affliction, he felt these inward motions and workings of—(The words following obliterated in the manuscript from which Dr. Zouch copied this account)—sorrow for his former conduct.

“ Having made a comparison of God's grace now in him, his former virtues seemed to be nothing : for he wholly condemned his former life. For there being a learned man which could speak no English, he spake to him in Latin. Among other things he uttered this—that godly men in time of extreme afflictions did comfort and support themselves with the remembrance of their former life, in which *they had glorified God*. ‘ It is not,’ he said, ‘ so in me. I have no comfort that waye ; all things in my former life have been vaine ! vaine ! vaine !

“ Perceiving that death did approach, he did, with a few short speeches, for it was too greivous for him to speak much, exhort his brethren in a loving manner, giving instruction in some points, and to learn by him, that all things here are vanity.

“ His speech failing, he made sign with his hand to be still spoken to, and could less endure that I should make any intermission ; even as one that runneth a race, when he approacheth unto the end, doth straine himself most vehemently ; he would have the help that might be to carry him forward, now in the very end of his race to the goal.

“ It now seemed as if natural heat and life were almost utterly gone out of him, that his understanding had failed, and that it was to no purpose to speak any more unto him. But it was far otherwise : I spake thus unto him ;—‘ Sir, if you heare what I saye, let us by some means know it, and if you have still your inward joy and consolation in God, hold up your hand.’ With that he did lift up his hand, and stretched it forth on high, which we thought he could scarce have moved, which caused the beholders to cry out with joy, that his understanding should be still so perfect, and that the weak body should so readily give a sign of the joy of the soul. After this, requiring of him to lift up his hands to God, seeing he could not speak or open his eyes, that we might see his heart still prayed, he raised both his hands, and sett them together on his breast, and held them together after the manner of those which make humble petitions : and so his hands did remain, and even so stiff, that they would have so continued standing up, being once so sett, but that we took the one from the other.

“ Thus his hearing going away, we commended him to God divers times by prayer, and at the last he yielded up his spirit into the hands of God, unto his most happy comfort.”

THE

CHRISTIAN'S MAGAZINE; ON A NEW PLAN.

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[Vol. III.]

FOR THE CHRISTIAN'S MAGAZINE.

Memoirs of Rev. JONATHAN FRENCH, the late much-esteemed pastor of the South Church and Congregation in Andover, Massachusetts. By the Rev. TIMOTHY ALDEN, A. M. Principal of the Young Ladies' Academy in Newark, New-Jersey.*

THE REV. JONATHAN FRENCH, descended from ancestors eminent for that evangelical faith and practice† which distinguished many of the fathers of New-England, was born at Braintree, on the 30th of January, 1740. He lived with his parents, following the occupation of his father, who was a farmer, till he was about seventeen years old. At this time he en-

* Some few details in these Memoirs, chiefly genealogical, are omitted, with the consent of the Author. The Memoirs are published at full length in a Pamphlet.

† Among these Ephraim Thayer and his wife were indulged the peculiar satisfaction of living to see fourteen children arrive at years of maturity, enter a family state, and unanimously make the noble resolution of Joshua; *as for me and my house, we will serve the Lord.* On one communion occasion, they enjoyed the singular felicity of presenting themselves, with the fourteen children God had graciously given them, at the table of the Lord, to receive the emblems of redeeming love! A similar instance has seldom been found in the annals of the Christian Church.

listed as a private soldier, in the army employed against the French and Indians, and in March, 1757, repaired to Fort Edward. In August following, he was taken with the small-pox, and on his recovery from that disorder, being seized with the fever and ague, he was unable to perform duty, obtained a discharge, and returned home in October.

The tumult and temptations of the camp, did not obliterate the serious instructions which he had received from his pious parents. It appears from his journal, that he was observant of religious duties, and that he gladly improved every opportunity to attend public worship. He constantly made a memorandum of the texts which were used by the chaplains, and other ministers, who occasionally visited the army.

Soon after his return, he was stationed at Castle William, in the capacity of a sergeant. As the superior officers were often absent, the chief care of the garrison in such case, devolved upon Mr. French; so that the office he sustained, was then of considerable importance to so young a man. He had also the charge of the sutler's store.

Twice, during his residence on this island, his life was in great jeopardy.

An Indian, who was a servant at the castle, applied to him at the store, on a certain time, for some rum, which he refused to let him have; supposing, from his appearance, that he had already drank more than was proper. A few days after, as he was walking alone, he met the Indian, who advanced towards him in a menacing attitude, with a drawn knife. There being no way to avoid an encounter, he took what advantage he could of the ground, which was sloping, and, by a sudden and vigorous stroke with his foot against the heels, and his hand against the neck of the Indian, brought him to the earth. Seizing a

hoop-pole, which providentially lay near, he threatened the Indian's life, unless he would solemnly promise to conduct well for the future. The Indian seemed to be overwhelmed with astonishment that he should, on any condition, spare him, and ever after, with the liveliest gratitude, as if he owed his life to Mr. French, was ready, on all occasions, to do him any service in his power.

In the other instance, an Indian prisoner had found means to escape from confinement; but, not being able to get clear of the guard which pursued him, he resorted to a narrow passage in the castle, and having previously armed himself with a large club, swore he would kill any one who should attempt to take him. Mr. French was directed to conduct a file of men to the place and seize him; but none of the soldiers had courage to approach him, under such circumstances. Mr. French, being at that time small of stature, was not eyed with so much fear by the Indian, as were his soldiers. While he was talking to his men, and giving them directions, he watched for an opportunity, which he presently had, when the Indian's attention was somewhat diverted, and, springing, with much agility, a number of feet, caught hold of the club, and, in a moment, with the assistance of his soldiers, secured the prisoner.

While at the castle, he was honoured with the acquaintance and friendship of many literary and other respectable characters in Boston and its vicinity. From childhood he had a fondness for books, and sedulously improved in this situation the advantages which refined society, and his opportunities for reading, afforded. For mathematical and philosophical researches he had a natural propensity. He, however, devoted his leisure principally to the study of physic and surgery; contemplating the healing art, for a considerable time, as the profession he was to

follow in life. To this the benevolent bias of his mind strongly urged him, and his station at the garrison was favourable for gaining the necessary instruction. Under the direction of the surgeon of this post, an English gentleman, by the name of Crosier, if the writer mistake not, and the friendly aid of doctors Whitworth and Jeffries, he soon made such proficiency in the acquirement of medical knowledge, and had so much the confidence of the faculty, that the medicines and care of the sick were often intrusted solely to him.

He was ever a man of great resolution and perseverance; and it was always a maxim with him in every station of life, to do what was to be done, as soon as he consistently could. No small difficulties nor dangers ever deterred him from the discharge of duty. The following anecdote is offered as an exemplification of this trait in his character.

A man belonging to the garrison was afflicted with a dangerous ulcer. Mr. French, on examining it, found there were appearances of a mortification. He repaired to the medicine chest; but, on searching, could find no such dressings as he thought the case required. The surgeon, who had been expected, was unable to come by reason of a sudden change in the weather, which had so frozen the water in Boston harbour, as to prevent the passing of a boat, but not so as to make it safe for any one on foot. Mr. French not being able to procure a man who was willing to venture over, in his zeal furnished himself with a pole, and, holding it horizontally, that it might facilitate his getting out if he should fall through the ice, travelled to Boston, though often in great danger; procured the necessary articles, returned, and was undoubtedly the instrument, under providence, of saving the patient's life.

The physicians before-mentioned, particularly re-

commended it to him to pursue the profession he had contemplated, and promised to afford him every aid in their power towards his establishment in Boston. They considered him as having peculiar talents for eminence in that line; but the great Head of the Church had other purposes respecting him. He had even so far listened to the advice of friends, as to determine upon a settlement in the practice of physic, and to enter into a family state; having for about four years, formed an acquaintance with a view to marriage, with the lady who afterwards became the companion of his life.

About this time, however, he received such encouragement from several literary friends, as led him to resolve upon a collegiate education. The lady, to whom he was engaged, concurred with him in the plan, and urged him to perseverance in it, as she thought it afforded a prospect of his greater usefulness in life.

Messrs. Davis and Phillips, who were chaplains at the castle, assisted him in his studies preparatory for admission into the college. Several gentlemen, and particularly Mr. Bernard, son of the governor, furnished him with books for the purpose.

He continued at Castle William, discharging the duties of his station, till ready to commence his residence at college. On the last day of his service at the garrison, he waited on the governor and other company, as commanding officer for the day, gave up his commission, presented his sword to his successor, repaired to Harvard university, became subject to authority, and in the evening rung the bell as butler's freshman.

Being considerably advanced in years, he was indulged with greater intimacy with the officers of college, and other gentlemen of Cambridge, than is usual for under-graduates, and he possessed, in an

uncommon degree, the confidence and friendship of his instructors and fellow-students. While a member of this institution, he took great satisfaction in visiting the clergy of the vicinity. He also associated much with persons of piety, and especially with the serious young gentlemen of the college, for the purposes of devotion and religious improvement.

He often remarked, that, having had the command of others, he was much impressed with a sense of the necessity of order and subordination; and no one ever set a better example of obedience to the government of a college. He was distinguished, not only for conformity to the laws of the seminary, and for a diligent attention to study, but was subject to no fine nor censure during his collegiate life.

He was graduated in 1771, but still continued at Cambridge, where he devoted himself to the study of divinity. He now resided in the family of Mrs. Holyoke, who honoured him with her friendship, as her husband, the president, in his life, had also done.

While an under-graduate, Mr. French was one of the most active and skilful members of a private anatomical society, which was in existence for many years previous to the present respectable establishment, which is under the direction of Dr. John Warren.

His name also appears among the projectors of a once private literary society, within the walls of Harvard, which was of advantage to many, before the professorship of rhetoric and oratory was founded.

Mr. French's prospects would have been flattering; as to this world, if he had finally determined on the profession which he originally had in view. But having, by the kindness of heaven, obtained a public education, and given himself up to his divine Lord and Master, he glowed with zeal to be employed in his service for the good of precious and immortal souls. No worldly emoluments could have satisfied

him, like the ministry of the cross. This was the darling object of his heart ; and for distinguished usefulness in this noble and important, but arduous and self-humbling employment, he was eminently qualified.

His desire and intention were to have spent his life, as a missionary among the poor natives of the wilderness ; but solicitations from Andover, and other places, to preach as a candidate, induced him to relinquish that purpose. After preaching for some time in the south parish of Andover, he received the united invitation of the Church and Congregation to take the pastoral oversight of them ; and was, accordingly, ordained on the 22d of Sept. 1772.

Having entered on the duties of his parochial charge, he was married 26th August, 1773, to Miss Abigail Richards, whose parents were esteemed, in their day, as patterns of piety.

Mr. French's ministry was laborious, as his parish was extensive ; and, unless prevented by ill health, he was assiduous in the performance of duty, both public and private. He had a strong, pleasant, and piercing voice. His sermons were usually written at large, though he sometimes extemporised. For many years he was in the habit of writing and delivering an exposition upon the chapters which he read from sabbath to sabbath to his congregation. This was ever a very acceptable source of instruction to his hearers. His great object in preparing to address his people, was to be useful rather than elegant ; and to offer the plain and momentous truths of the gospel in a language which all might understand. His time was ever too much occupied about the numerous and pressing duties of his station, to be very particular as to the embellishments of style. His manner of preaching was serious, so-

lemn, and impressive. He was strongly solicited, some years since, to furnish for the press, a volume of his sermons; but a multiplicity of cares precluded him the opportunity.

The baptisms during his ministry amounted to 1444; and the admissions into his Church, including forty-seven from other Churches, to 506. The greatest number admitted in one year was thirty-five, in 1773, besides eleven from sister Churches.

He annually catechised the children in the seven school districts, into which his parish was divided; and always used the Assembly's Catechism, which he preferred before any other. His discourse to the lambs of his flock, on such occasions, was remarkably appropriate and impressive, and, in several instances, had considerable effect, not only on the children, but on their parents, from the account of it which they gave to their parents. There were some instances of persons who dated their awakenings from this source.

Twice a year, he formally visited all the schools in his parish. His ardent supplications to the throne of grace, and his tender addresses to those little nurseries of science, made an impression upon many which will never be forgotten. He frequently preached lectures in various places among the people of his charge, and to the young gentlemen of Phillips' Academy. Of this highly respectable seminary he was, from its establishment to the day of his death, one of the trustees, and also the clerk of the board.

He was serviceable to his people as a physician, especially in the early periods of his ministry, when there were not many of this profession in that part of the country. His attentions, however, in this character, and his medicines, were always gratuitous. Seldom was any minister ever more universally beloved, esteemed, and venerated by his parishioners, than was Mr. French. They constantly applied to him for

counsel in all their difficulties, temporal as well as spiritual.

He was one of the founders of the society in Massachusetts, for promoting Christian knowledge. He began to record remarks on the weather from the time he went into the army. His thermometrical and meteorological register, kept with great care for many years, would be a valuable acquisition to the cabinet of any philosophical association.

Having in early life taken the sword in defence, and to secure the rights, he was ever an ardent friend, of his country. During the revolutionary war, he exerted his influence, and did much to encourage his people in the noble cause of Liberty and Independence. On hearing of the battle, as it is commonly called, of Bunker's Hill, he immediately set off with his gun and surgical instruments for the army. Although he did not reach the heights of Charlestown soon enough to use the former; yet, for the latter, he was in season to have occasion, and was of much assistance in dressing and binding up the wounds of those who had bled in that severe engagement.

Mr. French had one encouragement in his ministry which many of the faithful servants of the Redeemer have not. The leading characters in his parish were persons of exemplary piety. They strengthened his hands by their liberal bestowments upon him and his family; and they gave him, and the cause in which he was embarked, the weight of their influence.

His salary was small; he, however, had the use of a valuable parsonage, and he availed himself of some aid by boarding a number of young gentlemen of the academy. He had many pious friends in Boston and other places, of whose kindly deeds he often spoke with gratitude. Among the living it would be improper to particularize; but it would be inexcusable not to mention, in these memoirs, the name of the

late lieutenant-governor, Samuel Phillips, a grandson of his venerable predecessor*. This gentleman was one of the truly excellent of the earth, and his praise will long be in the churches of New-England. He was his class-mate at college, his parishioner, benefactor, and intimate friend. With his confidence Mr. French was always honoured, and with him he often took sweet counsel respecting the things which pertained to the best interests of his country, the advancement of the most useful sciences, and the promoting of the Redeemer's kingdom.

No minister was ever more given to hospitality, than was the subject of these memoirs. His social and friendly disposition endeared him to all his acquaintances. Though, from his situation, and the lively interest he took in the literary and religious institutions within the limits of his parish, his life was a continued scene of fatigue; yet he was remarkably cheerful at almost all seasons. His company was eagerly sought by the young and the old, and his house was the abode of friendship, harmony, and love. All who resorted to his hospitable mansion, were certain of a most cordial welcome.

Mr. French was also much esteemed by the Churches of New-England, as a wise, prudent, and judicious counsellor, and was often instrumental in settling unhappy ecclesiastical difficulties. During his ministry, he received 78 letters missive, inviting him to attend ordaining and other councils. Many young gentlemen, preparing for the gospel ministry, had the benefit of his instructions, and the use of his library; *and these were, in every instance, gratuitous.*

In religious sentiment, he was decidedly such a Calvinist as the first fathers of New-England. Though

* The Rev. Samuel Philips, the first pastor of the South parish in Andover.

he was never fond of controversy, and had charity for many who differed from him in opinion; yet he was much averse from those extremes which have divided the Christian world. In a particular manner, he viewed, with painful emotions, that laxity of sentiment, which has, of late years, made such an alarming progress.

On the mysterious subjects of the Gospel, he thought it wrong to attempt to be wise above what is written. What God had declared, he maintained, was to be implicitly believed, notwithstanding it might not be comprehended by finite minds.

He sought instruction and improvement from the best sources he could find. It appears, by some letters, discovered among his papers, that he was favoured with an epistolary correspondence, on religious subjects, with the late president Edwards.

He had a happy faculty of silencing the cavils of the censorious and supercilious. A person of this character, once interrogating him, with a captious spirit, about some of the most abstruse points in religion, he said to the inquirer, do not the scriptures explain these great truths to your satisfaction? to which he replied, they do not. Surely then, said Mr. French, you cannot suppose that I am able to explain them. These are the revealed truths of God's word; and, as such, are to be received and believed, though neither you nor I may hope fully to understand them in this world.

His different situations and occupations in life, were conducive to his acquiring a more than ordinary knowledge of human nature.

His temper was naturally quick, but he was enabled, by the gracious influence of the Gospel upon his heart, to exhibit on the most trying occasions, great self-possession. His sensibilities were uncommonly keen. Whenever called to scenes of distress,

his sympathy was instantly awake ; yet he ever had so far a self-command, that he was able, like a workman who needeth not to be ashamed, in the most kindly manner, to administer the balm of consolation.

When addressing his beloved church, at the communion table ; when speaking to the sons and daughters of affliction ; or, when preaching upon some of the most interesting truths of the Gospel, he often remarked, that it was with the greatest difficulty he could, in his own apprehension, attempt to utter a word, so tenderly was he affected ; yet, he would express himself in a manner, so happily adapted to the occasion, that he seemed like one inspired. His words were like *apples of gold in pictures of silver*.

On the evening before his death, he agreed with professor Woods, that the conference meetings of the young gentlemen of the Theological Seminary, and those among his parishioners, should be united, as there was already a hopeful and increasing attention to religion in the place, and as they mutually thought greater benefit would result from such a union. Thus, so long as he had the power, he spent his life in the service of his Master.

On the morning after, he was suddenly attacked with a paralytic affection. During the day he was able to say but little, which could be understood ; but, at some lucid intervals, had so far the exercise of his reason and speech, as to give testimony to the truth of the Gospel he had preached, and to express a becoming resignation to the will of God. Doctor Griffin prayed with him, a little before the last scene, for which he expressed his thanks, in broken language, to the professor, and fell asleep in Jesus.

He died on Friday, the 28th of July, 1809, in the seventieth year of his age, and the thirty-seventh of his ministry. His funeral was attended on the

Monday following, by a numerous concourse of people, in whose countenances was depicted how greatly they sorrowed, that they should hang upon his lips, that they should profit by his instructions, and that they should see his face no more. A sermon was delivered on the occasion, from John xiv. 28. by Rev. Mr. Stone, of Reading, the senior minister of the Andover Association*.

* The children of Mr. French are, Abigail, the consort of Rev. Samuel Stearns, of Bedford, in Massachusetts; Jonathan, pastor of the Church and congregation of Northampton, in New-Hampshire; and Maria Holyoke.



ANECDOTE.

The late Hearer.—A minister, whom I well knew, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was gone through, was determined that they should feel the force of a public reproof. One day, therefore, as they entered the place of worship at their usual late period, the minister, addressing his congregation, said, “But, my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home.” We may easily conjecture what the parties felt at this curious, but pointed address.

Buck.

FOR THE CHRISTIAN'S MAGAZINE.

*Explication and Vindication of* MATT. xix. 16—22.

(Continued from p. 212.)

BUT let us proceed further in the explanation of the context, and we shall find our Saviour again laying claim to divinity. After the Ruler has been directed to keep the commandments, animated with the presumptuous hope, that he had already given all that obedience which was required, and would now receive the approbation, “Well done, thou good and faithful servant, enter thou into the joy of thy Lord,” he asks, “which ?” Our Saviour answers, these—“Thou shalt do no murder,” &c. &c. &c.

This reply, and that immediately preceding, has been adduced as proof of the second opinion which we mentioned, that our Saviour here directs us to our own personal obedience to the moral law, as the foundation of our hope towards God, and as forming our title to eternal life : thus rejecting the doctrine, that our justification and acceptance before him depended on his righteousness, “imputed to us and received by faith alone.” Against this notion we think the following objection decisive. As the Ruler requires not merely a general rule of obedience, but a rule which specifies those distinct duties which lead to the inheritance of life ; if our Saviour had intended to prescribe a rule to him which he could observe to this end, no doubt it would have comprised and

distinctly specified at least the *capital parts* of moral duty. But examine our Saviour's answer, and we shall find that he mentions no commandments, but those which are found in the second table of the law—no other but those which require love to our neighbour. “Thou shalt do no murder, thou shalt not,” &c. &c. But in this enumeration of duties, there is not mentioned one of those precepts which require love to God. Now can any one imagine that our Saviour would specify duties, by observing which we can gain the inheritance of life, and leave out of their number every thing which requires love to God? If our justification and acceptance depend on our own obedience, does our love to God form no part of it? or does it not, on the contrary, form a principal and very essential part of it? If so, the point is at once given up, that our Saviour is here prescribing a rule, by our observance of which eternal life is to become ours.

Something else must, then, be the meaning of our Saviour. And to discover it, we must recollect whom he is here addressing. This Ruler was one of those self-righteous sinners who believe that, notwithstanding the Scripture hath declared, “there is not a just man upon earth who doeth good and sinneth not,” yet they can and do yield perfect obedience to God's law—can fill up every requirement which is contained in this rule of righteousness. That this was the state of the Ruler's mind is evident from his answer to our Saviour—“These things have I kept from my youth up.” His conscience appears to have been so blinded, that he was totally unconscious of guilt in transgressing this part of divine law. Our Saviour acts with him as every faithful and wise minister of truth will act in similar cases. Men must be beaten out of error before they will betake themselves to the truth. A sinner must

be made to see the insufficiency of his own righteousness before he will accept of the righteousness of the Redeemer. To teach this self-righteous ruler the insufficiency of his own righteousness, is the design of our Saviour in this part of the context. And he does it most effectually too. To leave him without the possibility of evasion, without the shadow of excuse, the Saviour meets him on that very ground on which he imagined he was most able to defend himself. He examines him on the reality and truth of his obedience to that part of the law which requires love to man. For it is much easier for unsanctified men to exhibit, in their conduct, something which resembles true love to man, than any thing which resembles love to God. The latter never can be possessed, nor is it easy to exhibit even the shadow of it, until we are reconciled to him through the blood of the cross. But a regard to the peace of civil society, the habits of polite education, and other things, conspire to produce in unsanctified men a conduct which resembles the former. Accordingly, when the ruler declares, 'This part of divine law, I have kept; from my youth to this very hour, I have lived in the most faithful and undeviating observance of it; I am liable to no reproof for a failure in this part of duty'—The Saviour, grieved to see a temper, naturally mild and amiable, bound under so unhappy a mistake, replies, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Our Saviour's design and meaning in this reply may be thus explained: 'You would persuade yourself that you have yielded perfect obedience to that part of my law which requires love to man: this belief arises from an utter mistake as to the spirituality and extent of my righteous law. You fail in that very point which lies at the founda-

tion of all true obedience—a conscientious regard to the authority of God. What has been your motive in keeping these commandments? Have you acted merely from expediency—because you found an honest behaviour would advance your interest among men? or have you acted from a tender and conscientious regard to the authority of God, who requires these things? Without this, your obedience has not been perfect. And if this has been your motive, I require you now to give a proof of it. As I am God, I will give you a command, to prove how far my authority has governed your conscience—a command not binding on every man, but still as binding on those to whom I give it, as if it were expressly contained in that rule of obedience which you boast that you have kept. This is a time when they who possess the world, should be as though they possessed it not. Judgments are soon to overtake this land, which will drive its present possessors from their places, and fill the land with confusion and blood. I am now also to erect a kingdom, in which I am to employ my disciples as the means of my hand. The duties in which I am about to employ them are incompatible with the possession of houses and lands. They are to travel from city to city, and from kingdom to kingdom, to proclaim my name. My authority calls them to the work, and my strength shall qualify them for it. I now invite you to take part with them*. Looking out for the inheritance of heaven,

* This phrase, “follow me,” is the appropriate call which our Saviour gave to those whom he called to attend him during his personal ministry, and whom, after he had thus trained them to the work, he commissioned to preach the Gospel to every creature. See Matt. iv. 19. and ix. 9. and viii. 22. compared with Luke ix. 59, 60. All those who believed on the Saviour, during his personal ministry, did not follow him wherever he travelled; nor did he require it

go and sell your possessions, give the price of them to the poor, come and take up the cross, by which the world shall be crucified unto you, and you unto the world, and be satisfied to follow me, that I may teach you the things which relate to my kingdom, and prepare you for going out on my messages of life to the world. If a regard to the authority of God has produced your honesty, you will readily consent to this requirement, while a refusal must show, that you are labouring under that ruinous mistake which confounds the generous conduct of a good-hearted man, or the specious pretences of an artful hypocrite, with the obedience which flows from a heart formed and governed by purifying grace.'

The effect of this reply from our Saviour was instant. Disappointed and vexed, a sudden gloom covers the ruler's face; silence seals his lips; the obedience of the Gospel is too high for his reach, and going away to enjoy his possessions, he forsakes the Saviour who had offered to him eternal life.

from them as a duty. He laid the duty to forsake houses, and lands, and families, only upon those whom he sent abroad to preach the Gospel; and, as Peter declares, they did forsake all and follow him. Matt. xix. 27. And this shows us that our Saviour does not here enjoin that community of goods which some have conjectured to have been the universal practice in the primitive ages of the Church, and which others have endeavoured to perpetuate to the present day. He gives the ruler a call to be something more than a believer. He calls him to become one of those whose duties were quite incompatible with the management of houses and lands: and, therefore, his command, "Go, and sell," cannot be considered as binding upon Christians in general. Besides, it is not merely *community* of goods that is here enjoined, but a *total alienation* of them.

FOR THE CHRISTIAN'S MAGAZINE.



THE DOCTRINE OF THE ATONEMENT.



Our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v. 11.



No. VI.

THE love of truth, which ought to influence us in our several researches, meets with many impediments in its exercise. Natural disposition, interest, prejudice, passion, even when they do not succeed in destroying that love entirely, seldom fail in cutting out the channel in which it flows. With the purest motives, and with the best talents for religious discussion, it therefore frequently happens that men's opinions differ on the most important subjects. It is an evil which we lament, and for which the only remedy is from above. At all events, the truth must be sought out, and what we embrace as truth, we must defend. The subject of atonement, like many other christian doctrines, is controversial ground. We would walk over it with reverence and godly fear. *O, send out thy light and thy truth, let them lead me*.*

In page 374, we stated the question, respecting the *extent* of the atonement, in every possible form; and we stated as one argument in defence of the system which we maintain, *the inconsistency of every other hypothesis.*

* Ps. xliii. 3.

To the illustration of that argument this number is devoted.

Did the Redeemer make atonement

1. For the sins of the elect? or,
2. For *some* sins of *all* men? or,
3. For all the sins of all men? or,
4. For sin in general?

We have already exhibited our reasons for maintaining the affirmative to the first of these inquiries; and we refer our readers to Vol. I. pages 74, 75, for a view of the dilemma into which every man must be reduced who adopts the second or third hypothesis. We now select, for a somewhat more particular examination, the doctrine of

INDEFINITE ATONEMENT.

There are obvious reasons for this selection. Many, who are otherwise upon what is usually called Calvinistic ground, suppose the atonement to be indefinite. The doctrine itself is so general, and so far abstracted from common view, and the language in which it must be expressed so indeterminate, that its inconsistency is less obvious than that of the other opinions which we have mentioned and rejected. The *phrase* "indefinite atonement," communicates but a vague idea to the mind, and imparts to the *doctrine* a pliability which renders it, in the opinion of many, capable of harmonizing with any set of ideas which man may choose to entertain relative to evangelical truth. In examining, too, this system, we virtually examine the fundamental doctrine of both the Arminians and Universalists, and so preclude the necessity of more particular attention to their arguments. This is the doctrine of universal redemption in its least obtrusive form. The radical principle is evidently one—Messiah in his atonement had no more respect to the sins of "the

elect" than to all the transgressions of men: And the best defenders of universal redemption have recourse to this hypothesis. It is the one adopted and recommended by Arminius himself.

The notion of indefinite atonement is not at all a novelty in the Christian Church. Several writers before the time of Arminius, made use of general terms respecting the purchase of Christ. That shrewd man was himself much more cautious and vague in his expressions, than were Episcopius and others of his followers. Some of the continental writers, too, who supported the Calvinistic system, endeavoured to generalize theology, and thereby put an end to the controversy between the advocates of universal and particular redemption, by teaching that whatsoever is particular in the system of grace is to be attributed, not to the satisfaction which Jesus made for sin, but to the application of its benefits to sinners according to the decree of Predestination. This sentiment excited among divines, in the British Isles, much sensation. In Scotland, zeal for the doctrine of indefinite atonement, induced several ministers and congregations, in every other sentiment Calvinistic, to separate from all former ecclesiastical connexions, and organize a distinct Church, having no Christian communion with those who differed from them. The Presbytery of that Church is now extinct. The doctrine, however, is still maintained by many divines distinguished for their talents and their piety, both in Europe and America. Many of its advocates, we are confident, consider themselves as opposed to Arminianism, and are not aware of the coincidence of their favourite doctrine, on the subject of atonement, with the sentiments of the founder of that sect; and yet we cannot state their opinions in words more appropriate than those which he employed about the sufferings of our Redeemer, quoted

as a subject of criticism, by the learned Dr. Twisse, Prolocutor of the Westminster Assembly of divines. " Christ by his satisfaction only accomplished this much, that God now, consistent with the honour of his justice, might pardon sinners if he willed so to do*." According to Arminius, the atonement rendered salvation only *possible*; and rendered it possible to *all* men. According to our definition†, salvation is rendered *certain* to some—to the " election of grace." We shall now take a view of the *classis argumentorum*. The arguments employed by the advocates of indefinite atonement are as follow, viz.

1. It alone reconciles the exercise of justice, with the doctrine of salvation by free grace.

2. It alone lays the foundation for an indefinite Gospel offer.

3. It alone justifies either the ascription of infinite value to the death of Christ, or the use of those terms of universality employed in Scripture in relation to the extent of the atonement.

We shall exhibit, therefore, each of these arguments in order, before we proceed to its refutation.

1. " To reconcile grace with justice in the salvation of the sinner, is the Gordian knot which divines generally have been unable to untie. Upon the principle of an indefinite atonement, the difficulty vanishes. If all the sins of a certain individual have been atoned for by the Redeemer, free grace will not appear in his pardon; because justice would, in that case, require his salvation. But justice is threefold, *commutative*, *distributive*, and *public*. Commutative justice has no concern in this case. Public justice is satisfied by the atonement, because the governor of the universe dis-

* Owen Jus. Chap. XII. § 5.

† Page 37.

“ plays his displeasure at *sin in general* in the sufferings of Christ. The exercise of distributive justice is entirely set aside, and herein is grace exhibited, the sinner is pardoned at the expense of “ distributive justice.”

Although we have stated this argument with all the precision of which we are capable, we must observe, that notwithstanding the show of minute discussion which it makes, its whole force consists in its obscurity, and the confusion of ideas which it produces. The indistinctness of vision which it causes, is the only reason for any man’s offering his hand to those who, by proposing it, promise to be his guide to the temple of truth.

We object to this division of a divine attribute—we object to the use which is made of it—we object to the argument, because it multiplies, instead of solving difficulties—and it takes for granted, what does not exist, a difficulty in reconciling justice with grace.

We object to this division of a divine attribute. It is not correct, even as it applies to man. We are perfectly aware that the *Schoolmen*, following the steps of heathen philosophers, adopted this division. Suarez builds upon it the doctrine of merit, in order to supply the traffic of indulgencies with works of supererogation*. But, however variously divine justice may be exercised about its several objects, we have no reason to believe, that there are three different attributes of justice, or even that the principle in man, which induces him to act honestly in commercial transactions, and to give to every man his due, is any way different from the principle which influences a good magistrate to conduct with equity his public administration. It is one principle exercised upon various

* See Owen on Jus. Chap. II.

objects. The Scriptures, which uniformly ascribe righteousness to Jehovah, and afford instances of its exercise in *thrice three* various ways, never intimate that there are *three distinct* attributes of divine justice*.

We object to the use that is made of this division. There is no reason for excluding *commutative* justice any more than distributive, as distinct from *public* justice, from having any reference to the case of the sinner's pardon. We can readily conceive of a civil ruler, having, independently of his official duties, certain private and personal duties to discharge toward those, who, in such case, are upon terms of equality with himself. But no equality exists between the creature and Creator. The pardon of sin most assuredly approaches as near to the forgiveness of a *debt* as the remission of a *personal offence*, which has no reference to the divine authority. *Sin is a want of conformity unto, or a transgression of, THE LAW*†. Besides, the Scriptures frequently represent Jehovah condescending to act towards men upon the footing of a previously existing contract or covenant, but never upon the footing of private relation, setting aside his authority. He hath taught us to pray, "Forgive us our debts;" but never to say, "pardon private offences which are no transgression of thy law." We cannot even conceive of the exercise of distributive justice by the Lord, separate from his authority as our king, our lawgiver, and our judge. We cannot conceive, that it is matter of indifference whether God does or does not exercise distributive justice towards his creatures; and much

* Were this the proper place, it would be easy to show, by a criticism on the best writers upon this subject, that their definitions of commutative, distributive, and public justice, interfere, and are otherwise essentially incorrect.

† Shorter Catechism.

less can we admit that even, for the sake of mercy, he is ever guilty of one act of distributive injustice. We, therefore, object to the use which is made of this threefold division of the attribute of justice. And we, also,

Object to the whole argument which it involves, because it multiplies instead of solving difficulties around the doctrine of the sinner's justification.

It requires us to believe that God has violated, or set aside the demands of distributive justice in the salvation of his chosen—that the sufferings of our Redeemer were the punishment, not of transgressions which are, in fact, committed, but of sin in the abstract—and that public justice requires only an exhibition of the divine displeasure at sin.

Sin, in the abstract, is only a word. Like an algebraical character, it represents all the transgressions of individual persons. These particular sins are realities; but sin *in general*, or in the abstract, is only the *sign*, the word, which we employ in reasoning*. It is not for the *sign*, but the thing that Jesus suffered. The *word* sin, too, represents the transgressions of angels. If the Redeemer suffered for sin in general, he made atonement for devils, although he took not on him the nature of angels. And if public justice demanded no more than the display of Jehovah's hatred of sin, then Christ is dead in vain, for such display is made in the everlasting

* Did we deem it eligible to introduce metaphysics into this discussion, we could more effectually expose the idea of punishing a *nonentity*—"sin in the abstract." We are no conceptualists; and the controversy between the Nominalists and Realists is now at an end. It prevailed long enough. It agitated the European universities, interested thrones, and shed much precious blood. No philosopher will now defend the opinions of the Realists. Abstract terms have no counterpart in nature. Stew. Phil. Mind. Ch. IV. § 2. & 3.

punishments of Hell. But justice demanded more. It demanded the punishment of the sinner; and could not be satisfied with any thing short of this, unless Messiah should so unite himself to sinners, not only by assuming their nature, but by becoming in law their representative, as to bear all the sins of all the persons for whom his sufferings were intended to atone. We object also to this argument in defence of indefinite atonement,

Because it takes for granted, what does not exist, that if all the demands of divine justice are satisfied to the full by the atonement, then grace is excluded from our pardon. This is not the case. Justice is indeed satisfied. It does not oppose, but demand the salvation of all for whom Christ died. Here is no difficulty—no Gordian knot. Grace reigns through righteousness. We refer our readers to what is said on this subject, page 377, and conclude our examination of this argument in the words of the Assembly of Divines at Westminster. “Although
 “ Christ, by his obedience and death, did make a
 “ proper, real, and full satisfaction to God’s justice in
 “ the behalf of them that are justified; yet, inasmuch
 “ as God accepteth the satisfaction from a surety,
 “ which he might have demanded of them, and did
 “ provide this surety, his own only son, imputing his
 “ righteousness to them, and requiring nothing of
 “ them for their justification, but faith, which also is
 “ his gift, their justification is to them of free
 “ grace*.”

II. Argument in defence of indefinite atonement.

“ This doctrine is the foundation upon which the
 “ Gospel offer can alone be consistently made. Sin-
 “ ners indefinitely are commanded to believe the
 “ Gospel, and to confide in the Redeemer for salva-

* Larg. Cat. Quest. 71.

tion. It would imply insincerity, to urge such a command upon those who have no interest in that atonement, which is certainly the case, if none but the elect were contemplated in the sufferings of Jesus Christ."

The reply to this argument shall be short. It supposes a difficulty which does not exist, and which, if it did, must hang with all its weight upon that very system which is invented in order to afford relief from it.

Supposing, for argument's sake, that *insincerity* is implied in calling upon one, for whom Christ did not make atonement, to believe the Gospel, that insincerity cannot lie at the preacher's door, because he, while on earth, does not know whether the sinner be in such a predicament; and in fulfilling his duty he hopes the best concerning those to whom he delivers his message.

The insincerity must be charged to a higher account. This is the difficulty. But is it less upon the principle of indefinite atonement? It is not.

If, in order to extricate ourselves from this imaginary difficulty, we give up the doctrine of particular redemption, we must also, in order to be consistent, yield the doctrines of predestination and of the divine omniscience. If the authority, with which a minister of the Gospel is invested, to require a sinner, for whose sins, it is known in heaven, that Christ did not make atonement, to believe in the Redeemer, imply insincerity in the divine mind; it must be also implied, supposing the doctrine of predestination true, in calling any non-elect sinner to repentance, or holiness, or happiness. Nay, as God is omniscient, and therefore now knows who shall at the judgment day be finally condemned, upon this principle, he must be insincere in ordering any one of these to "work out

his salvation," especially, seeing that disobedience to the Gospel must increase the sinner's guilt. In short, the principle of this objection is altogether inadmissible. Its consistent application would constrain us to admit that Jehovah, is either insincere or limited in his knowledge; and in either case, that he is no God. We reject, therefore, the principle entirely, and the whole argument of which it forms an essential member. We perceive no difficulty whatever involved in the doctrine of particular redemption, relative to preaching the Gospel indefinitely to all sinners of our race. Gospel-worshippers are required to believe nothing but what is in itself true, and supported by ample testimony. They are ordered to do nothing but what is in itself right and profitable for them to perform. To such requisitions and commands no reasonable objection can be offered.

III. "The doctrine of indefinite atonement has this advantage over every other hypothesis, that it reconciles the scriptural account of the universality of the extent of Christ's satisfaction with the fact that many shall perish for ever. Salvation is indeed rendered possible to all men by the merits of Christ, who tasted death for every man; but this does not prevent the condemnation of any one, seeing that the atonement renders eternal life certain to none. All sinners, as it respects the purchase of redemption, are thus placed upon the same footing; and the infinite value of the blood of Jesus appears from its being equally sufficient for the salvation of all men. Election, indeed, is particular, but the atonement is universal, because it is indefinite."

Far be it from us to offer any remark that shall tend, in any degree, to diminish the estimation in which the "precious blood of Christ" is held. But

we do not concede, that that system sets a high value upon Christ's blood, which affirms that it does not, in justice, secure the salvation of any one. That atonement must be cheap indeed, which admits the justice of condemning to everlasting punishment the very persons for whom it was made.

It does not mend the matter to say, that it is of infinite value *in the abstract*. Although we may conceive of the satisfaction which the Redeemer made for sin, abstractly from the application of its benefits to sinners, yet we cannot conceive of it as abstracted from the covenant of redemption, of which it is the proper condition. We must set limits to our abstraction, otherwise the blood of Jesus is of no value. Let it cease to be the "blood of the covenant," and its use must also cease.

The terms of universality employed in relation to the death of Christ, are not inconsistent with the doctrine which we maintain. They are as easily explained, as are the terms of universality, employed in relation to a holy life. No Christian admits that every individual on earth is regenerated, converted, and made actually holy. Compare this text, *In Christ shall ALL be made ALIVE*, with that one which asserts, that *He*, (Christ,) *DIED for ALL**. And the same explanation of the word "ALL," will apply to each. The word "all" includes every part of that *whole*, whatever it be, which is the subject of discourse. This interpretation is easy. It forces itself upon us on every occasion in life. In common cases we complain of no obscurity. A gentleman writing concerning the state of the combined armies in Portugal, concludes by remarking, "All are in the highest spirits." No reader will contend, that by *all* is intended, all the men on earth,

* 1 Cor. xv. 22. 2 Cor. v. 15.

or all the troops on earth. The expression requires no explanation. Apply the principle. The death of Christ is the condition of the everlasting covenant*. That covenant forms a new creation—a new world. For every man in this world, Christ laid down his life. “He died for *all* ;” and, “*all* shall be made alive.” He is the head of a new empire ; and, as the surety of the better testament, he hath made atonement for the sins of ALL his covenant-people. In this consists the universality of the atonement. The several texts in which terms of universality are employed, not only admit, but require an explanation consistent with the mediatorial headship of Jesus Christ. But extensive criticism must not be intermingled with this discussion. Let the exposition of such texts be the subject of distinct consideration.

Having now examined the supposed advantages of the hypothesis of an indefinite atonement, we conclude this essay with a few inferences from the preceding discussion.

1. This system, of “Indefinites,” and “abstractions,” clothes with the mantle of unintelligibility a

* Isa. liii. 10, 11. “When thou shalt make *his soul* an offering for sin, he shall see *his seed*. He shall see of the travail of his soul, and shall be satisfied.” Christ’s death is the *stipulation*, and the salvation of his seed the *promise* of the covenant. Keep this fact in view, and you cannot err in estimating the value of the atonement. Separated from the covenant, the death of Christ is made “of none effect”—It has no moral excellence—no *value*. Pain, in itself, has none. Death, the extinction of life, in itself has none. Blood, in itself, has none. But let the sacrifice of the cross be considered, as the Scriptures teach us to consider it, in all its connexions, and then it is the price of our redemption.—It has infinite value. Jesus appears as “the surety of the better Testament.” He appears as our representative, bearing our sins and procuring our salvation. God is glorified in *purchasing his Church with his own blood*.

doctrine definitely expressed, and clearly understood, in the Churches of the Reformation ; and it is, accordingly, of injurious tendency to the faith, the peace, and the religious comfort of the Church of God.

2. The use made of the word atonement is inconsistent with its scriptural meaning. In the New Testament, *καταλλαγή*, the word rendered Atonement, uniformly includes reconciliation, and never is indefinitely applied, in a single instance. In the Old Testament, "Atonement," *כפר* uniformly signifies the effectual removal of the offence, and the establishment of reconciliation, as often as it is applied to the sins of mankind against their God. Here there is nothing indefinite. So perfectly was the Mosaic ritual adapted to the system, of reconciliation by a sacrifice for sin, which represented distinctly our Redeemer standing under the imputation of his people's guilt, that the Covenant connexion between the sinner and the substitute, was every where exemplified. In every instance in which a victim for sin was offered, the person for whose transgressions atonement was to be made, placed his hands on the victim confessing his sins*. This action distinctly marked that a transfer of guilt takes place, upon the principle of a covenant representation, in order that the sufferings of the victim should make atonement. Upon the day of annual expiation, and at the time of offering the daily sacrifice morning

* Exod. xxix. 10. 33. 36. Lev. i. 4. and iv. 13—20. Num. xv. 22—28. Lev. xvi. 21. The learned Lightfoot, on Luke i. 5. explains the Jewish practice relative to the morning and evening sacrifice. There were appointed certain persons to represent the Church, in imposing hands on the victim, and in attending while the Priest entered within the veil. These were called *viri Statuarii*—And are the *παν το πληθος*, Luke, i. 10.

and evening, the representatives of the whole church, by this action transferred their sins to the sacrifice. Thus were the Jews constantly taught, that Jesus is our representative and surety ; that all the sins of his people, and none else, are laid upon him ; and that no confession of sin avails, upon the part of the sinner, which is not accompanied " with an apprehension of the mercy of God in Christ." The blood of the sacrifice was accordingly called the " blood of the covenant." In this there is nothing indefinite. The atonement was instantly followed with forgiveness, and punishment was rendered inadmissible.

3. Those who represent atonement as indefinite, and so admit the justice of punishing sins, for which an infinite satisfaction has been given, commit violence on the English language. Atonement never signifies, in any English composition, except the works of those whom we, in this instance, oppose, any thing short of such satisfaction for an offence as would render further punishment unjustifiable.

4. There is something unfair in using the term Atonement in an indefinite sense. That word has been long used as a technical term in theology, to which a precise idea has been annexed in the standard writings of the Reformation Churches. If a new doctrine is to be taught, a new term, or name, should be formed for it. A name, too, which, in good English, would not convey a quite different meaning. Men would then be on their guard ; and they should not be exposed, as at present, to the danger of embracing a total stranger under a familiar garb. An atonement, which does not render subsequent punishment unjustifiable, is no atonement ; it certainly is not that in which we desire to rejoice, as received from our Lord Jesus Christ.

RELIGIOUS INTELLIGENCE.

F O R E I G N.

*Correspondence of the British and Foreign Bible Society
with India.*

(Concluded from p. 652.)

To the Rev. Dr. John, Tranquebar.

Rev. Sir,

Calcutta, Oct. 2, 1809.

THE British and Foreign Bible Society has been pleased to institute a Committee of Correspondence at Calcutta, and has sent out large sums for the purpose of promoting Translations of the Holy Scriptures into the Oriental Languages, and for publishing editions of the same. I am directed by the Corresponding Committee to invite your co-operation, and to transmit to you the enclosed Minutes. We understand a Tamul edition of the Scriptures is much wanted, and also that you have at Tranquebar a Tamul press. It is requested you will be pleased to communicate fully on this subject: 1. respecting the need of a Tamul edition of the Holy Scriptures; 2. respecting the means for carrying it into effect; 3. respecting the probable expense and the number of copies you would advise for an edition.

It is particularly requested you will be pleased to report on this subject in the beginning of December next, and to suggest whatever you think may forward the views of the British and Foreign Bible Society, the report, of which will be regularly sent to you.

(Signed)

D. BROWN.

To the Rev. D. Brown, Calcutta.

Reverend Sir,

Tranquebar, Nov. 15, 1809.

I HAVE received your official letter of 2d ult. with highest and heart-felt pleasure, and sympathize fully with the

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grand and blessed object of the Honourable British and Foreign Bible Society, and accept of the invitation of the respectable Corresponding Committee to unite with them in obtaining that great object, which I joyfully will do as my poor abilities may permit.

I have sent a copy of this letter to the Rev. Mr. Pohle at Trichinapoly, Senior to the English Missionaries, and desired him to communicate to the Rev. Mr. Kohloff, who takes care of the extensive Tanjore and Palamcottah Missions, in which he is assisted by the Rev. Mr. Horst, who was ordained about three years ago at Tanjore, with the consent of the Honourable Society for promoting Christian Knowledge.

We have in our Danish Mission a second corrected Tamul edition of the Old at 4, and fourth edition of the New Testament at 1 pagoda or 3 sicca rupees. Of these editions, together with school and religious books, we can give only a set gratis to our schools and to our Catechists and Schoolmasters in our town, and in the different small congregations in the neighbouring districts of Tanjore country. The same we have done on the request of the English Missionaries for their Missions at Tanjore, Palamcottah, Trichinopoly, Vepery, Cuddalore, and Negapatam, depending on the Honourable Society for promoting Christian Knowledge, to whom we are greatly indebted for their generous benefits in sending us annually stores of printing and writing paper, stationery, and other valuable presents, in addition to the stores and emoluments which we annually receive from our Royal College at Copenhagen, and from the Directors of the Orphan House at Halle in Germany. Since the unhappy war between England and Denmark, our mission is in the greatest distress, being not only entirely deprived of the stores, remittances, and of all connexions from the former two countries, but also of the usual kind stores and presents from the Honourable Society for promoting Christian Knowledge, of which those for 1808 directed to Madras have been carried to Calcutta. Of those for this present year we have not yet heard, and are afraid they may have been entirely lost with all letters to us, which is a sad accumulation of our present trials. You may therefore imagine how comfortable was your information, that the worthy Mr. Udny would kindly forward the stores of the former year by one of the Honourable Company's ships to Madras.

We are now also sending the Holy Scriptures and other school books in Tamul to Travancore, where the Rev. Mr.

Ringeltaube has lately established a Mission, to which belong six little congregations. To the christian congregation at Jaffnapatam we have likewise sent transports at different times, and more are requested, which we however cannot do any more gratis, in our present poor circumstances. For the above fixed price very few and very rarely have been sold to Europeans and natives.

The pious and generous charity of the Bible Society for granting the treasures of the Holy Scriptures to the native freely as a present, comes now in the most seasonable time; 500 of the Old in quarto, and 300 of the New Testaments in Tamul in octavo, besides the sets of the New Testament, which may be had in the Vepery Mission, are still in our stock at Tranquebar, and we shall be most happy to offer them to the disposal of the Corresponding Committee, and shall also undertake with pleasure a more extensive distribution amongst the christians, heathens, and any religion in all the countries where the Tamul language prevails and is spoken. Before these are distributed, we may have time to correspond when a new edition will be wanted.

I have also inquired for Translators of the Holy Bible into the Telinga and Marattian languages. In the former our pious christian Brahmin Anunderayer, has already translated the Gospel of St. Matthew, and will probably continue the other Gospels, and he is also able to translate the Holy Scriptures into the Marattian. But as the Honourable Bible Society undoubtedly wishes that translations may be effected as soon as possible, several parts of the Holy Scriptures in the Old and New Testament may be trusted to more than one Translator. I have for my assistance in Indian literature, and in my performance of religious books for our schools and heathens, since 16 years, a very learned, and I may say in truth, a very virtuous and honest Brahmin, and a great friend of Anunderayer, who is now translating our Tamul school-books into Telinga, which I intend to send to the Rev. Mr. Desgranges at Vizagapatam. He offers to translate the Epistles, in the New Testament; meanwhile Anunderayer continues his Translation till the Acts of the Apostles, and he will also communicate his translation to the perusal and approbation of Anunderayer. An able Marattian Brahmin is also to be had, who will translate any part of the Holy Scriptures given to him; but I beg you to inform me, if not already translators into the Telinga and Marattian have been employed by the Corresponding Committee. The Portuguese Old and New Testament would

also be most acceptable, and a blessing not only to Portuguese Protestants, but also to many Roman Catholic Padres and Christians at Madras, St. Thome, Sadra, Pondicherry, Cuddalore, Portonovo, Tranquebar, Tanjore, Mana, Ceylon, and in short in all the other chief places unto Goa and Bombay. Many of the Roman Catholics are not so averse to the reading of the Bible as before, and even many request them from us. Of the Old Testament we can dispose of 600 at 3 pagodas or 9 sicca rupees, and a new edition of the Psalms is under our press, which will be finished next January at 1 sicca rupee. Of the New Testament we have only 150 at 1 pagoda. Three hundred Psalms we have in Tamul still at 1 sicca rupee, and 200 Proverbs of Solomon with Sirach at 2 sicca rupees. This will be a great and seasonable relief in the present afflictions of our Danish Mission, during the unhappy war, in which we get no remittances at all, neither from Copenhagen, nor Germany: but only a monthly allowance of 200 pagodas from the Honourable Government at Madras, for which reason we have been obliged to send away with the greatest grief about half of our charity children, and to refuse those who cry for reception. May our gracious Lord reward and bless the most beneficial Institution of the Bible Society, and the Corresponding Committee, with the most desirable success, that all friends of Christ may be rejoiced by seeing that the light of the Gospel pervades now many more nations than before, with the best effect to their salvation.

I have the honour to be,

Sir,

(Signed)

C. JOHN.

Mr. Brown's Circular Letter to the Rev. Mr. Pohle was the same as above, with the following addition, viz.

A similar letter has been addressed to Dr. John at Tranquebar, as we understand there is a press, and Tamul types at that place. Dr. Buchanan has informed us, that want of paper is the chief impediment to a new Tamul edition of the Scriptures. We hope you will have the goodness to favour us with a full account of the necessities of your congregations, and of the means which your Mission can furnish for printing, and also the monthly expense necessary to keep your press at work, with any other particulars which you may think needful to communicate. The object

of the British and Foreign Bible Society is strictly confined to the diffusion of the Scriptures only.

To the Rev. D. Brown, &c.

Trichinapoly, Nov. 30, 1809.

Rev. and respected Sir,

I HAVE duly been favoured on the 30th instant with your official letter, dated the second of October last, and written agreeably to the direction of the respectable Committee of the British and Foreign Bible Society, kindly inviting my co-operation with regard to their praise-worthiest purpose of promoting Translations of the Holy Scriptures into the Oriental languages, and for publishing editions of the same.

I am very sensible of the honour so kindly intended to be bestowed on me, in hopes of my compliance with your invitation and its object; as also of the great importance of the undertaking to the glory of God, and the salvation of souls, to be promoted by the knowledge of truth, which is to be conveyed to them from its principal source, the Holy Bible, in their native languages; but at the same time I am equally sorry to own that, in my situation, and on account of my advanced age and infirmities, and being rather overpowered with business, I fear I shall not be able to lend a helpful hand to the arduous work, which requires leisure, so I must beg your kind pardon; and I herewith do it, hoping you will not take it amiss. My poor prayers for the work and success I shall not fail to make to the throne of grace; and if I, in that respect, can be of any use, by my advice, &c. to my younger brethren at Tanjore, and so can with convenience act jointly with them, I shall readily do it.

As to the remaining points in your letter to be answered; a Tamul edition of the holy Scriptures is much wanted, but we have no printing press, neither at Trichinapoly nor Tanjore. At this latter place it is very desirable that one may be soon established for the benefit of both Tanjore and Trichinapoly Missions, as the former is so very extensive, and is only scantily, and cannot be sufficiently supplied with the necessary Tamul and Portuguese books, from the Tranquebar and Vepery printing presses.

Respecting the means, (which our poor Mission cannot furnish,) and the probable expense for carrying the design into effect, I beg leave to refer for better information than

I could give on these heads, to the official answers of those of my reverend brethren, who are well acquainted with them.

Accept my humble thanks for the Extracts from the Proceedings of the Corresponding Committee; I shall always be happy to hear of the progress of the work of God in your hands; and may the Lord our God be upon you, and may he prosper the work of your hands. I commit you and the respected Committee to his grace, and recommend myself and mission to your kindness, love, and prayers, and I have the honour to be, &c.

(Signed)

CHRISTIAN POHLE.

To the Rev. Dr. Brown, Senior Chaplain, &c.

Rev. and worthy Sir,

Tanjore, Nov. 17, 1809.

OUR Senior, the Rev. Mr. Pohle, at Trichinapoly, has communicated to us your favour of the second of October, which arrived at Trichinapoly on the eighth of November.

With the most lively emotions of joy and gratitude we adore the loving-kindness and mercy of our dear Lord, who hath disposed the respected Bible Society to afford us their benign assistance for diffusing the divine light of the Holy Scriptures among so many thousands of souls, who are perishing for lack of knowledge. May the Lord crown the pious designs of that worthy society with the most ample success, and themselves with righteousness, life, and glory everlasting.

As our venerable Senior stands alone at Trichinapoly, where his time is taken up by a very numerous European congregation; besides the Tamul and Portuguese congregations, we shall, by his permission also, communicate and co-operate with you in this holy and delightful undertaking with the greatest joy, and to the utmost of our power. There are no Mission presses at all, either at Trichinapoly, or at Tanjore. The Rajah has indeed a Mahratta press, but that is managed by his Bramins, and destined for the glory of his gods, and the propagation of his religion. We are in the utmost want of Tamul Bibles, and likewise of Portuguese, though not to the same extent. The number of native Protestants belonging to the Tanjore Mission alone, including the Tennevally district, amounts nearly to TWELVE THOUSAND, none of whom, (the native teachers excepted,) has any

Old Testament, and not one, in two or three hundred, has even the New Testament. Almost all the men, particularly to the south of Tanjore, know how to read, and are very eager after books. If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the word of Christ dwelling richly in them in all wisdom, and his saving knowledge spread among their heathen and popish neighbours. Our Portuguese Christians are likewise in great want of Bibles. If we had three presses with Tamul and English types, sufficient for three sheets, the one might be employed in printing the Bible in Tamul, the other, Tamul New Testaments, Psalters, and single parts of the Bible, the third to print all the above in Portuguese. Neither Mr. Pæzold, even if he was willing, nor our brethren at Tranquebar, can supply the tenth part of Bibles and Testaments we have occasion for, though their press was to print nothing else.

The Madras edition of the Tamul New Testament ought to be our standard, it being the work of that unparalleled Tamul scholar, Mr. Fabricius, whose diction is much more classical and elegant than that of the Tranquebar translators, though their translation is faithful enough. Mr. Fabricius was likewise an excellent Portuguese scholar and poet.

These, Rev. Sir, are our wants. You desire to know our opinion concerning the means for supplying them, and carrying the salutary designs of your society into effect, and the probable expense attending it. The means are printing presses completely provided with every requisite. If we are favoured with all the necessary materials, and sufficient paper, fifty pounds sterling for one press, and one hundred pounds for three presses, will probably suffice, out of which the bookbinders can also be paid, &c. We shall regularly transmit exact accounts to your committee.

Recommending ourselves and our congregations to your prayers,

We remain, &c.

(Signed)

J. KOHLOFF,
— HORST.

Report of Progress of Translations of the Holy Scriptures into ARABIC, PERSIAN, and HINDOSTANEE, by the Rev. Henry Martyn. Dated Carenpore, Dec. 1809.

My dear Sir,

I HAVE the pleasure of sending you, for the information of the Corresponding Committee, an account of the progress

of the translations in which I am concerned. The Hindostanee Testament has been finished some time, and submitted to the inspection of a variety of persons in different parts of the country : but the opinions formed of the work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all ; yet I thought it better to withhold from the press what longer experience and the possession of more efficient instruments might enable me to send forth in a form more calculated to give general satisfaction. The person whose assistance I was most anxious to obtain has once more joined me, and I am now willing to hope that the Word of God may be presented to the native of India, so as to be intelligible to the generality of readers, yet not clothed in a language that might invite contempt. But I confess that I am far from being sanguine in my expectations on this head ; and you who are aware of the discrepancy of opinion which prevails on the subject of the Hindostanee, will not wonder at my apprehensions. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labours, but it is still difficult to write in it with a view to general utility : for the higher Mahometans and men of learning will hardly peruse, with satisfaction, a book in which the Persian has not lent its aid to adorn the style : to the rest a larger proportion of Hindostanee is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose compositions in the language of acknowledged purity.

In the Persian and Arabic translations there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaniel Sabat, render this part of the work comparatively easy. As he is, I trust, a serious Christian, the study of the word of God, and the translation of it, are of course a matter of choice with him, and the rigid adherence to the original, a point of duty. As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad ; and having continued to exercise himself in composition, he has acquired, in consequence, great critical accuracy and command of words. His ill state of health renders it impossible to say exactly when the work he has undertaken will be finished ; but if nothing untoward happen to interrupt us, you may, I believe, expect the New Testament in the three languages in the course of two years. In the Persian he has advanced to the end of the First Epistle to the Corinthians nearly.

In the Arabic, only the Epistle to the Romans and First Epistle to the Corinthians are done, with a few chapters of St. Matthew's Gospel.

Conceiving it to be the object of the Bible Society in communicating to the East the treasure they once received from it, not merely to offer their support to their parent Churches, but to invite the fastidious Mahometan to review the sacred law which he supposes abrogated. I think that we shall be neglecting our present opportunities, if with such an instrument as Sabat in our possession, we do not make an attempt, at least, to send forth the Scriptures in a style which shall command respect, even in Nujd and Hejaz.

And now, hoping for the blessing of God on these our endeavours, and the prayers of Christian people, we humbly request permission to assure the Society, through you, of our constant prayers for them, that while they are thus seeking to make known to all nations, through the Scriptures, the mysteries of the Gospel according to the commandment of the everlasting God, He himself may be with them, to guide their counsels, direct their efforts, and give them perseverance in the great and glorious undertaking, till the earth shall be full of the knowledge of the Lord as the waters cover the sea.

(Signed)

H. MARTYN.

To the Rev. John Owen, &c.

My dear Sir,

Calcutta, Jan. 19, 1810.

I HAVE just received a letter from Cochin, containing information concerning the Malyalim. As it comes from a person high in rank and office, I am not permitted to give his name, but enclose an extract which will convey grateful tidings to your committee. I can only add, this is the last moment of dispatch.

(Signed)

D. BROWN.

Extract of a Letter from Travancore.

Dec. 24, 1809.

"Your application to Sir James Macintosh will, in all probability, have gained for you the information you require of the progress made in printing the Malyalim Version of the Gospels now in the press at Bombay. Indeed, to satisfy

your inquiry I must have written to Bombay. When I last heard from the native compositor, whom I sent thither for this purpose, he had finished the two first Gospels. Mr. Woodhouse, who superintends the press, sent me last year a proof-sheet, which I submitted to various ecclesiastics, Syrian and Roman Catholic. The remarks it occasioned were submitted to Mr. Woodhouse. The members of the ancient Syrian Church are eagerly looking out for the completion of the work. The expenses attending the printing will no doubt be made known to you by Sir James Macintosh. What I disburse on this account I do not mean to claim reimbursement for. My view, in respect of the edition of the Gospels now in the press at Bombay, is to have it attentively and minutely collated; all errors, whether of the sense or the type, noted; and a more accurate edition printed. The dispersion, however, of nearly all the copies of the first edition among the clergy and laity of the ancient Syrian Church, shall take place the moment that the edition arrives, as it is presumed that there are no essential errors."

(A true Copy.)

D. BROWN.

It further appears from the resolutions of the Corresponding Committee, that a considerable sum has been remitted by them to the Rev. Mr. Thompson at Fort George, to enable him to purchase on their account, copies of the Tamul and Portuguese Scriptures, at Tranquebar and Vepery, and that the distribution of the Scriptures so purchased is committed to the Rev. Mr. Kohloff, head of the Tanjore Mission.

With respect to the funds granted by the British and Foreign Bible Society for promoting the translation and publication of the Scriptures in the various dialects of India, a very satisfactory distribution has been made; one half of the sum having been voted to the translations in the hands of the Missionaries at Serampore, and the other appropriated to those carrying on by other persons in various parts of India.

The Committee of the British and Foreign Bible Society having taken into their consideration the above very important intelligence, resolved to aid the funds of the Corresponding Committee in India, by granting annually the sum of 2000*l.* for the years 1811, 12, and 13: and they trust that the friends of the Society will strengthen their hands in that great work which the Providence of God has prepared for them in the vast and populous regions of the East.

DOMESTIC.

Dear Sir,

Killingworth, Aug. 29, 1810.

YOUR communication hath been received, in which you request a *concise account of the Work of Grace* in this town and vicinity. I have been in suspense, whether to comply with your wishes, lest it should be said, the mere flights of enthusiasm have been mistaken for *the wisdom from above*. Where this is the fact, the effect is always unfavourable to the interests of our holy religion. However, my better judgment is, that to avoid this imputation, we ought not to seal our lips in regard to a work, evidently the Lord's doing, and marvellous in our eyes: the mention of which, may tend to exalt divine grace, revive the hearts of the contrite ones in prayer, and confirm their faith in our dear Saviour, *as Immanuel, God with us*.

You request a statement of *the apparent causes which have produced this work, and its operation on the hearts of the subjects*. In grace, as in nature, God usually works by means; in the use of which, we may hope, but in the neglect, we have no warrant to expect, a blessing. Yet in both, the sovereignty of God is often made to appear. *He will have mercy on whom he will have mercy*. In this instance, means and instruments are made to surrender the glory to the riches of sovereign grace. Though for years we had been in the habit of attending special religious meetings, one or two weekly, as is the practice of the most of our Churches in Connecticut; and though we had here and there a few instances of the impressions of grace, and some of our professors appeared to have a fresh unction in prayer, especially for a season of refreshment from the presence of the Lord, yet the great body of the people went plodding on, immersed in the world, practically saying, What would it profit a man, if he should gain salvation, and lose the world?—Such was our state until the beginning of August, 1809, when the work began. Here a detail of some small circumstances may be interesting, which, upon another subject, would give disgust.

This work began in a circle of youth in their *teens*, drawn together in the evening by the common attractions of our social nature, without any views to devotional exercises; nor had they attended any religious meeting in the course of the day. Before parting, however, a hymn was sung, by which several were deeply impressed, and tears were drawn from their eyes. The impression soon pervaded the whole.—Neighbours came in, who were astonished to see these late

thoughtless, giddy youths, now groaning under guilt, and crying for mercy. *Out of the mouths of babes and sucklings thou hast perfected praise.*

In a few days, divine influence seemed to come down upon the whole society, in admirable fulfilment of the promise, *I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring.*

Extra religious meetings were immediately appointed, and appropriate instruction given. At those meetings, we were surprised to find the house of God crowded by those, whom, a few days before, no motives of religion, nor powers of eloquence, could have drawn to that sacred place. They seemed, like Jacob, to awake out of sleep, saying, *Surely the Lord is in this place, and we knew it not.*

In conference meetings, the heart would often melt to see whole seats of the young, with heads drooping, and hands inclosed, exclaiming to Christian friends with tears, *O pray for us !*

While the eyes of some bespoke the heart of anguish, others beamed with joy, in hope that they had found the Messiah. Convictions were sudden, but a confirmed hope was generally obtained by a slow and gradual progress.

Aware that sympathy and enthusiasm might have a share in this work, I have carefully compared it in its operations on the heart, with the experiences of the three thousand, in the second chapter of Acts ; of the jailor, and others recorded in Scripture, as the test by which to try the spirits : and I find such an accordance in the main features, as leads me to conclude, that though *there are diversities of operations, it is the same God who worketh all in all.* The subjects almost universally expressed a deep soul-burthening sense of sin, as committed against a holy God ; of deserved wrath ; of their utter inability to relieve themselves, and consequently, of their absolute dependance on sovereign grace. Their plea was mercy, and not works of righteousness which they had done. In this state, when their attention was called to the good news, proclaimed by an angel to the shepherds of Bethlehem, they would reply, that this is good news to others, but too good for them : and that though they doubted not the ability of Christ, yet they could not be persuaded that he was willing to receive them—so great sinners, and the chief of sinners.

While disclaiming all dependance on self-righteousness, they would often discover an idea, that they must become somewhat better by their prayers and duties, before Christ

would be willing to receive them. When they were beaten off from this ground, and were told, that the question was not whether he was willing to receive them, but whether they were willing to go to him and surrender at discretion—that he came not to call the righteous, but sinners to repentance—that they must go without money—go as they were, bearing the heavy burden of their sins before him, to be taken off by his grace, and purged by his blood; they were finally brought through grace, in goodly numbers, to throw themselves at the foot of the cross, and have found rest and peace in believing: and now *eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.* Such are the trophies of our Immanuel. In the course of the autumn and winter, the cloud overspread the Societies of East-Guilford, North-Killingworth, Pot-change, and Old-Saybrook, with refreshing showers. What hath been said above, may serve as a sampler for the whole. In the months of April and May, the work gradually subsided. About that time, a certain layman with us, put himself forward as a preacher of universal salvation: and, in a few instances we fear, persons travailing under deep convictions, were rocked into their former security in that soporiferous cradle of delusion. This appeared to check the work, and call off attention from the one thing needful. From whence a doctrine comes, that tends to quench the Spirit and grieve him to depart, there can be no reasonable doubt. When his quarters are beaten up, if Satan should appear among the sons of God, it would be nothing strange. Among Non-conformists to our Churches, there have appeared a few instances of wild fanaticism, but the effect was small. Our meetings have generally been calm, orderly, solemn, and attentive. It was peculiarly pleasant to observe the harmony with which Christian ministers united in this work. Some came from a distance, volunteers to the help of the Lord. Their labours of love, we trust, shall be had in everlasting remembrance. The fruits of this work are, forty-six hopeful subjects of grace have been added to this Church. The aggregate number admitted in this, and the four Churches referred to above, since the revival, is about two hundred; the precise number I cannot ascertain. A goodly number more have obtained a hope. Let these first-fruits call forth our prayers to him who hath the residue of the spirit, that he would send down his influence in more copious effusions, and gather in a more plentiful harvest. *Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish Jerusalem a praise in the earth.*

Affectionately yours,
ACHILLES MANSFIELD.

OBITUARY.



DIED, on the 18th September last, JAMES TODD, in the 23d year of his age, eldest son of the late James Todd, of New Utrecht, Long Island.

In the character of this truly estimable young man, there were many traits which deserve recording. As God was pleased to make him an object of his redeeming grace, and to give him abundant testimonies of his love before He took him hence, a sketch of his character, and a short account of his experience and last moments, may prove useful and interesting.

In his temper he was mild, forgiving, and affectionate. Though possessed of quick sensibility and a strong sense of propriety, he was in a high degree forbearing and tender. To these he united a more than common share of good sense, and in the general tenour of his life, exhibited a love of virtue, a decency of deportment, with a gentleness and diffidence of manners, that, wherever he went, gained the esteem and affection of those around him.—But all these respectable and amiable qualities, could have availed him little in the trials which it was his lot to experience. The disorder of which he died, a consumption, had, for a considerable time before his death, given his friends frequent alarm, and may probably have afforded him some useful warnings of his approaching end, by preparing his heart and mind for the instruction and happy change he was afterwards to experience. With a view to the restoration of his health, he took a voyage to a warmer climate; but shortly after returned without succeeding in his object, and much reduced, owing to a violent illness with which it had pleased God to visit him while abroad. In the following autumn he projected another voyage, which, however, a wise and kind Providence prevented. On the approach of the winter preceding his death, his disorder assumed a more alarming appearance, and gave reason to fear that no hope could be entertained of his recovery. Amidst the concern and anxiety of his friends, he was calm, although he appeared to be in some degree conscious of his situation. About this time he received a visit from a Clergyman of this city, which was greatly blessed to him in dissipating and removing the confused notions he had hitherto entertained of justification before God by any human and imperfect obedience to his holy law; and in affording him the first rays of the glorious light of the Gospel. During the winter, frequent evidences of the work of grace on his heart discovered themselves. The subject of religion became more interesting to him, and formed the great subject of his thoughts and conversation. His enfeebled body was sorely afflicted by his disorder; his mind was too much weakened to be actively exercised, and by far the greatest part of time was taken up in illness. But his progress, though slow, was certain—Under the guidance of the Holy Spirit, he was gradually and tenderly disentangled from the toils of his enemies. The Lord graciously suited his dealings to the weak frame of this new-born child in Christ; and spared him much of that distress and anguish which is caused by the first views we have of our distance from God, and exposure to his wrath. A conversation which he had with the Clergyman who first visited him about eight months before his death, was happily instrumental in clearing away many of the difficulties which remained on his mind. He now began to enjoy nearer and more precious views of the great and glorious salvation, wrought out by Christ; of the finished work of his Redeemer. He was

gradually enabled to lay hold by faith on the righteousness of Christ—brought into the liberty of the children of God—and made to taste of the joys of redeeming love. Of a change of heart, he gave the best evidences his situation could admit. Although not permitted to enjoy the high and rapturous exercise, which it is the lot of the happy few among Christians to experience on this side the grave; and though he sometimes expressed fears that his repentance was insincere and only caused by the apprehension of approaching death, he was almost always blessed with a comfortable sense of God's love, of his union to Christ, and of his security in the Lord's faithfulness. It was his greatest delight to talk with his Christian friends, of Jesus, of his love, of the power of his grace, of his fulness. The bible, from being a sealed book to him became a rich and inexhaustible treasury of instruction and consolation, and he was often heard to speak of its inestimable value, and regret he had not sooner known its worth. No higher gratification could be afforded him than to hear some aged and experienced Christian friend speak on these most interesting subjects. With a truly child-like temper, and the most unaffected humility, would he listen, and in the small part of the conversation which he took, would afford pleasing evidences of the "unfeigned faith that was in him." He always expressed a deep sense of his unworthiness before God, and embraced with thankfulness and joy Christ as his only, his perfect salvation. He was enabled to give himself up entirely to the will of the Lord, and if he had any remaining desire of life, it was only for the sake of his mother and her young family, to whom he was tenderly attached. Although he languished for a long time, nearly three months before his death, on a bed of sickness, and frequently of severe pain, he was never heard to utter, and rarely ever to look a complaint. During the greater part of this time he enjoyed only short intervals of ease at night, which he made use of to hear the bible read to him, and to converse on that subject, of all others the most interesting to him, his hopes of a joyful entrance into the abode of everlasting peace and happiness. The 12th chapter of Hebrews was to him a precious portion of the word of God, in which the apostle produces as a proof of the Father's care and love, the needful chastisements bestowed on his children here. The 103d Psalm also was particularly grateful, as expressive of the humble and grateful feelings which God had implanted within him. In the near view of death, he blessed God for his merciful dealings in his past life; and said to a friend, who was sitting at his bed-side, "God touched me once with a sore affliction, and in the visitation said to me, 'My son, give me thy heart;' but I was rebellious, and would not: again he touched me—still I was deaf to the call. Now a third time he has touched me; he has enabled me to hear him, and to give up myself to him." A few days before he died, he burst a blood-vessel, which added greatly to his pain, and hastened his end. He could not speak after this above a whisper, and rarely made the effort but to show his trust in the Lord, and to make mention of his goodness. To a friend at his bed-side he said, "My lamp is almost extinguished;" and constantly showed the most perfect resignation and patience under his pain and distress, with the happiest views of his expected liberation from it.

To a friend, who was speaking of the comfort and satisfaction of a dependence on the righteousness of our Lord, he said, "I should be wretched indeed in such a moment as this, if I had not a reliance on the merits of my Saviour—it is my only hope." Then turning to his sister, he said, "Why do you weep? say from the heart, as I do, 'thy will, O Lord, be done'—the Lord always does right;" and, pointing to his younger sisters, "Instruct

these children—I hope to meet this little family in heaven.” A friend, of whom he was taking leave, said, “I hope we shall meet at the feet of our Saviour.” With as much emphasis as his weakness would permit, and with a look which expressed the firmness of his hope, and the joy it gave him, he replied, “*I trust we shall.*”

On Sunday, the 16th Sept. in the night, while the cold hand of death was on him, and when his friends were expecting each breath would be his last, he revived and took an affectionate farewell of each one about him. To his mother, he said, “God will be the husband of the widow, and the father of the fatherless—put your trust in him.” To one, who was sitting near him, he said, “You have always been a friend to my mother, continue to be so; she has been a blessed mother to me.” Deeply impressed as he was with the necessity and importance of an interest in Christ, he could not refrain, while he had strength, to proclaim its value. He earnestly intreated, and left it as a last request to some young friends, that they would search the Bible, and seek an interest in the Lord Jesus. To one, who was receiving a last farewell, he added, “You have all that this world can give you, but what will that avail you in an hour like this, without an interest in Christ the Saviour—seek an interest in this Saviour, and when you have received grace to do it, make a profession of your faith.” To an aged friend, who asked him if he had no message for his Minister, he said, “Tell him, that, under Providence, he was the instrument of awakening me, and convincing me of the truths of the Gospel.” Something more he added, which could not be heard. After resting a little, he broke out into a fervent, though short prayer—“And now, O Lord, I thank thee for all the mercies thou hast so bountifully bestowed on me, thy unworthy servant. Thou hast reared me and brought me to this hour. I thank thee that thou didst bring me from a land of darkness, to a Christian land, and to my dear friends and relatives.” He continued a little longer, but, from his extreme weakness, could not be understood until the last, when he said, “And now, O Lord Jesus, into thy hands I commit my spirit.”—His friends now thought he had spoken for the last time, but it pleased God to continue him in the land of suffering another day. On the morning of the 17th, he said, “I am like a weary traveller after a long journey, rejoicing at the prospect of home.” Through the day he did not speak. At night, a friend asked him, if Jesus was still precious to him? He answered, “He is.” One repeated to him, “Jesus can make a dying bed, as soft as downy pillars are.” He said, “I cannot speak, but I feel that I rest in Christ.”—These were his last words. In the morning of the 18th, at 5 o’clock, he slept in Jesus.

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END OF THE THIRD VOLUME.

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[No. 4.]

[For the following Biographical Memoir of the late Rev. Dr. Andrews, we are indebted to the Port-Folio for May last.]

*A Biographical Notice of the late Rev. JOHN ANDREWS, D. D.
Provost of the University of Pennsylvania.*

THE extravagance of posthumous panegyric has been for ages proverbial. When the heart is softened, and the sensibility excited by the last sad ceremony of closing the grave over the mortal remains of a man long loved and venerated, it would be a violation of the affections implanted by nature, if surviving friends did not indulge in the recollection of the virtues and talents which had attracted their love, and excited their admiration; or if, in portraying his character, they did not throw his imperfections into shadow, and give to his excellencies the boldest relief and the brightest colouring. Possibly this natural and apparently instinctive disposition of our species, (which immortalizes virtue, while it fixes the seal of mortality to error and vice even in this world) is wisely intended to withdraw bad example from the view of mankind; and to fortify virtue by the continual accumulation of that which is good. Were the faults and the errors even of good men handed down by tradition, they might, it is to be feared, present a mass of evil, which, with the sanction of their names, would endanger the religion and impair the morality of society. By recording and remembering their virtues only, models are presented, even the imperfect imitation of which will evince no inconsiderable degree of excellence. And with respect to the individual who is panegyricized, let it be remembered, that whatever may have been

his merits, whether they be real or imaginary, the praise is still given to virtue; so that he who is ambitious of the reward, will endeavour, in some degree, to qualify himself as a candidate for it. Nor indeed shall we find much reason to apprehend that the fame of an individual, whose life has been occupied in the less conspicuous walks of life, will much transcend his real deserts. The splendid achievements of the soldier, and the glittering services of a statesman, may dazzle the multitude; but the character of a virtuous citizen, occupied in the performance of the mere relative and social duties, is surrounded by a milder lustre, which conceals nothing, yet imparts little brilliancy to his most meritorious exertions! The world too is sufficiently incredulous of perfection which rests upon the evidence afforded by the partiality of friendship, or the fondness of natural affection.

The writer of this rapid narrative, imperfect no less from the feebleness of his pen, than the haste in which circumstances require it to be composed, has more reason to fear that he will fall short, than that he will pass beyond the limits of just eulogium, if indeed any thing he may say can deserve that name. Gallous and ungrateful would he be, however, were he to withhold his poor efforts to commemorate a man to whom he is proud to acknowledge a weight of obligation, and to have been united by ties of the most sacred and endearing nature.

Dr. Andrews was born in Ceeil county, Maryland, about six miles from the head of Elk, on the 4th of April, 1746. His father was a man of singular piety, and to the influence of his examples and precepts may be attributed the serious impressions which stamped the character and fixed the profession of his son. Although not wealthy, it is believed that his circumstances were sufficiently independent; and, wisely appreciating the value of a good education, he placed his child, at the age of seven years, at the Elk school, then under the direction of the Newcastle presbytery, where he was instructed in the rudiments of a classical education. At the

age of seventeen he was removed to the college and academy of Philadelphia, where, in 1764, he completed his classical and philosophical studies with distinguished reputation. In consequence of the absence of Dr. Smith, the provost, no commencement was held in the college for this year; but in May, 1765, he graduated Bachelor of Arts, having previously entered as a tutor in the grammar school, then under the direction of Mr. Beveridge. The eminent attainments of this gentleman in scholarship, and his skill and fidelity as an instructor, had acquired the highest reputation. Some of his pupils are yet living, and it will not be thought too great a compliment to them or to him to remark, that as Latin and Greek scholars they are not excelled, and have rarely been equalled by the alumni of any institution in this country.

In this situation Dr. Andrews continued about one year, when, on the warm recommendation of Dr. William Smith, provost of the college, he was induced by Dr. Kuhn and George Ross, Esq. to take charge of a classical school at Lancaster. Having formed an early intention of devoting himself to the Christian ministry in the Episcopal Church, he pursued his theological studies there with the advice and assistance of the Rev. Mr. Barton for a little more than twelve months. He then embarked in company with the late Dr. Magaw, for London, for the purpose of receiving holy orders. In February, 1767, he was ordained a deacon by Dr. Terriek, Bishop of London,* and was admitted into priest's orders a few days afterwards.† Being appointed by the society for propagating the gospel in foreign parts, a missionary to Lewistown, in Delaware, he soon took on himself the duties of that station. After remaining there about three

* After the examination of Dr. Andrews and Dr. Magaw for orders, the Bishop of London happening to meet at court the proprietary, Mr. Thomas Penn, expressed to him the satisfaction which he had received from the examination of those two gentlemen, from the province of Pennsylvania.

† While he was in England, the degree of Master of Arts was conferred upon him by his alma mater: and he received the degree of Doctor of Divinity from the Washington College, in Maryland, a short time before he removed to Philadelphia.

years, finding that the climate was injurious to his health, he removed to Yorktown, in Pennsylvania, where he succeeded the Rev. Mr. Thomson as missionary to York and Carlisle. Here, in 1772, he married a daughter of Captain Robert Callender, a woman of great domestic worth, and a faithful and affectionate wife.* The salary which Dr. Andrews received as missionary to this place, proving inadequate to the support of his family, he accepted an invitation to Queen Anne's county, Maryland, and carried with him thither the affectionate regret of his parishioners and neighbours, to whom he had endeared himself by a faithful discharge of his pastoral duties, and by the urbanity and benevolence which characterized his intercourse with the world. He was appointed by the governor of the then province of Maryland rector of St. John's parish, Queen Anne's, and resided there in that capacity until some time after the declaration of independence. At the beginning of the important contest which led to this measure, Dr. Andrews was among those who thought and declared that the right of taxation assumed by Great Britain, could not be defended on constitutional principles, and this opinion he uniformly maintained. A conscientious abhorrence of civil war, however, and a distrust of the ability of this country to engage in hostilities, on such apparently unequal terms, with a reasonable prospect of success, induced Dr. Andrews, with some of the best men of those times, to endeavour to confine opposition within the limits of constitutional allegiance. In this they erred, perhaps, but it was on the side of prudence, and consistently with their views of the welfare and happiness of their country, however, in this instance they may have been mistaken. Dr. Andrews always set his face against faction and turbulence, and was at all times opposed to political persecution; but no man was a warmer friend to genuine liberty, or a

* Mrs. Andrews died on the 22d of February, 1798. Her death was occasioned by the shock which her affection suffered in the death of a son, caused by fire, and her consequent grief. Dr. Andrews suffered much from the recollection of this sad event. He often spoke of it, and never without tears.

more strenuous supporter and asserter of the independence of his country and her just rights, against the encroachments of every nation.*

For the reasons just mentioned, he delayed for some time to take the oath of abjuration, until he found there was a determined resolution and an ability to maintain the independence which had been declared; and even afterwards he warmly disapproved of the severity with which the loyalists were treated, and of many of the public measures. His residence in Maryland being rendered unpleasant by the heat of party spirit, he returned to Yorktown, and opened a Greek and Latin school there. His known talents and acquirements soon attracted a sufficient number of scholars, most of whom were the children and wards of his former parishioners and neighbours in Queen Anne's. Such were their affection and respect for the man, notwithstanding the political differences which had induced him to withdraw from them. His school flourished, and many of his scholars rose afterwards to distinction; some of them to eminence in life: all of them have ever spoken of him with the greatest reverence and affection.† He was little disposed to conceal, still less to disguise his opinions in relation to the manner of conducting the pending controversy, and they were consequently generally known. Yet such were the ingenuousness and integrity of his character, and so great the respect in which he was held, that he was never molested by popular violence and persecution, at a season when others experienced them in all their bitterness. He was at this time a member of a literary club, in which he associated with many gentlemen who took an active and con-

* In his lectures on politics, he has recommended and illustrated with great force and ability, the Federal Constitution, of which, and the administration of it by General Washington, he was a sincere and ardent admirer.

† Among others may be mentioned Dr. Benjamin Smith Barton, the professor of Natural History and of Botany, and of *Materia Medica*, in the University of Pennsylvania. The doctor, speaking of Dr. Andrews, on a late occasion, said, "As for myself, I shall ever look with unaffected pleasure upon that period of my age, when I first imbibed a love and knowledge of the Roman and Greek authors, under the direction of a teacher, than whom no one, perhaps, in America, had studied their merits and their beauties with a more critical attention."

spicuous part in the war against Great Britain ; but his intercourse with them was intimate and harmonious. During his residence at York, the unfortunate Major Andre having been captured, was ordered thither on his parole, and remained a prisoner of war until he was exchanged. Dr. Andrews soon became acquainted with his amiableness and accomplishments, and delighted to dwell on them, while he was lamenting the unfortunate and unworthy enterprise which proved fatal to his life. Andre shared liberally at York in the hospitality of Dr. A.'s house—and often met there some of the warmest whigs of the day. Their intercourse was so managed by their benevolent host, as to assuage the feelings of enmity, and smooth the asperity of political animosity.

After some years residence at Yorktown, he again removed to Maryland, and took charge of the parish of St. Thomas, at Garrison Forest, where he remained until his final removal to Philadelphia.

In the year 1785, the academy of the Protestant Episcopal Church in that city was established. The peculiar circumstances which gave occasion to the establishment of this academy, rendered it indispensable that a gentleman should be found to preside over it, who would combine great weight and respectability of character, with distinguished talents and learning, and skill and experience in giving instruction. Dr. Andrews was soon selected as a person qualified in all respects for the situation ; and having accepted the unanimous invitation of the trustees, he came to Philadelphia in May, 1785, and immediately entered on the duties of his appointment. The most sanguine expectations had been entertained of the success and usefulness of this academy, under his direction ; they were not disappointed. The schools were filled with scholars, and no elementary institution in the United States has ever deserved or acquired a higher reputation.*

* During the absence of the Rev. Dr. White, for the purpose of receiving Episcopal consecration, from November, 1786, to the succeeding April, Dr. Andrews officiated for him in the united churches of Christ Church and St. Peter's, very greatly to the satisfaction of the members of these churches. He was also for several years rector of St. James's at Bristol, and regularly officiated there.

At length, in the year 1789, the legislature having restored to the former trustees of the college, academy, and charitable schools of Philadelphia, their corporate character, and the estate of which they had been deprived in 1779, the continuance of the Protestant Episcopal Academy was considered as of secondary importance, and Dr. Andrews was persuaded to exchange his situation in the latter, for the professorship of humanity in the former seminary. To his reputation, in a very great degree may be attributed the success of the college and academy, in the struggle which ensued with its rival institution, the University of the state of Pennsylvania. In September, 1791, on the petition of the trustees of both institutions, they were united under the corporate title of "The University of Pennsylvania," and Dr. A. was soon afterwards elected vice-provost thereof, with the duties of the professorship of moral philosophy and instruction in the higher classics.

Having continued in this situation more than twenty years, and performed the duties of it with unwearied assiduity, and acknowledged ability, in December, 1810, he was elected, unanimously, to the office of provost, which had become vacant by the resignation of Dr. M'Dowell. But his constitution, otherwise robust, had already begun to yield to the nervous disease, which, inherited from his father, had afflicted him more and more from his childhood. No doubt too, the sedentary habits which his official duties had imposed upon him, produced injurious effects. He was the first to perceive and to speak of the decline of his health; yet such were his fortitude and equanimity, that his cheerfulness remained unimpaired.* He often remarked to his friends that the natu-

—The nervous disease, by which he was afflicted, rendered him altogether unable to officiate for many years before his death.

* He often spoke of his death as an event which must soon happen, and of which he felt no terror.—It was particularly the subject of his conversation at the house of Dr. Chandler, a connexion by marriage, on the Saturday preceding his death. He mentioned it with great composure and becoming seriousness.

ral ruddiness of his complexion, and the liveliness of his disposition, would probably accompany him to the verge of the grave, and that he should almost arrive there before they apprehended him to be in danger. His prediction was verified. In the early part of the summer of 1812, he was attacked with a vertigo, and symptoms of disease which his physicians thought indications of water on the chest. His general debility and great difficulty of breathing, scarcely admitted of his presiding at the commencement of graduates in the arts, in July of that year, and prevented him from performing some of the duties of his office on that occasion. He had already intimated to some of the trustees of the university, his desire of resigning the provostship as soon as a successor could be found, convinced that he could not reasonably hope for such a restoration of his health as would enable him to continue long in their service. Finding that his strength was rapidly failing, and being advised that exercise, leisure, and country air would afford him the only chance of rendering the residue of his life tolerably comfortable, and unwilling to continue in a situation, the duties of which he could not fully discharge, on the second day of February last, he communicated his resignation to the board of trustees. The great respect which that body entertained for him, and the deep sense they had of his services, will be best manifested by the resolutions which were immediately adopted. These, together with his reply, are subjoined,* as a testimony not

* Letter from Dr. Andrews to the Board of Trustees.

Philadelphia, February 2, 1813.

GENTLEMEN,

Worn out, not so much with age as with the disorder which afflicts and agitates my nerves, I no longer hesitate to present you, as I now do, with my resignation.

It is true, that from a service of twenty-three years and upwards, I have derived nothing more than a mere subsistence, and have not been able to lay up any thing for a future day. But if, either in equity, or according to the usage of similar institutions on similar occasions, I may be said to have any claim upon your honourable board, it will not, I know, be disregarded. Of this, however, I acknowledge that you are the sole judges, and am prepared to submit to your determination.

less honourable to the trustees, than to Dr. Andrews. Surely nothing can more powerfully evince the generosity of his

It is scarce necessary to add, that I mean to continue in the institution until you have time and opportunity to provide a suitable person to succeed me.

With particular respect,

I am, Gentlemen,

Your obedient servant,

JOHN ANDREWS.

Resolutions of the Board of the 2d of February, 1813.

A letter of this date from Dr. Andrews, resigning his office of Provost, and his professorship of Moral Philosophy, on account of his ill state of health, was received and read.

Whereupon, Resolved, *unanimously*, That this board has received with sensibility and regret the communication by Dr. Andrews of his resignation of the office of Provost in this University, in consequence of the want of sufficient health to enable him to continue in the performance of the duties attached to it; and that the board, in justice, no less to their individual feelings, than their sense of what is due from the Institution on this occasion, assure Dr. Andrews, that they are duly impressed by a recollection of the unremitting industry and great ability with which, during so many years, he has successively filled the offices of Vice-Provost and Provost; and that their best wishes for the restoration of his health, and the enjoyment of happiness, will accompany him in his retirement.

Resolved, *unanimously*, That in consideration of the long and faithful services of the Rev. Dr. Andrews, in the University of Pennsylvania, his salary of \$933 1-3, and the use of the house he now occupies, be continued to him during life.

Letter from Dr. Andrews to the Board of Trustees.

Philadelphia, March 2, 1813.

GENTLEMEN,

I received, as soon as could reasonably be expected, a copy of your Resolutions of the 2d of February, but not until after your meeting was held on the day following.

Permit me to offer you, in return, my most grateful acknowledgments.

By your kind expressions of sensibility and regret, when alluding to the cause of my retirement, and by the ample testimony which you bear to my industry and ability in the discharge of my duties, you have made the day of my resignation more honourable to me, than even that on which you placed me at the head of your Institution.

I cannot expect to live long; but as long as I do live, be assured that I can never reflect on the favours I have received from your honourable board, without the most lively sentiments of respect and attachment.

With high regard,

I am, Gentlemen,

Your obliged and very humble servant,

JOHN ANDREWS.

temper, than the grateful acknowledgments he expresses for the provision they had made in his behalf: for, on principles of common justice, having laboriously devoted more than one third of his life to an institution which at no time had given him more than a subsistence, he might, without ingratitude, have regarded a decent support for a few declining years as a matter of right, not of bounty.

In compliance with the proposal which his letter of resignation contained, no appointment of a provost having been made, he persevered in his attendance at the college with his accustomed punctuality; and, although the performance of his duties there, became exceedingly burthensome and inconvenient to him, there was no apparent change in the state of his health.—On Monday morning, the 29th of March, he rose at his usual hour and breakfasted. He then went to the college, but in less than half an hour complained of being much indisposed, and returned home. He retired to his chamber without assistance, and Drs. Wistar* and Barton soon arrived. He described his feelings with great accuracy, and observed that they were very peculiar. One side of him became palsied. His physicians administered medicine, and, apprehending danger of apoplexy, retired to the adjoining chamber to consult as to the best means of preventing it. He continued to converse with his attendants, and said he thought he was better: but in a few minutes the disease which they had expected suddenly terminated his life.† He expired with little apparent pain, and no distressing struggle. On the succeeding Wednesday his body was interred in the Christ Church burial ground.

Thus lived, and thus died this good and useful man. This

* The mentioning Dr. Wistar's name recalls to recollection the gratitude and great respect with which Dr. Andrews uniformly spoke of him, as the skillful, attentive, and affectionate friend and physician of himself and his family, during a great number of years.

† He had scarcely expired before a letter was received, announcing the death of his youngest son, Mr. George Andrews, at New-Orleans, whose arrival he had for some time been anxiously expecting. Thus he was providentially spared a pang, to which, had it been inflicted, general opinion would have attributed his death.

rapid review of the principal incidents of his life, affords abundant evidence that it was not a life of idleness and ease. A strict attention to system and punctuality, which are generally the companions of a well regulated mind, rendered habitual by practice, enabled him to perform his various duties without hurry, and with little appearance of effort. Averse to procrastination, he was never oppressed by their accumulation, and always found leisure for the rational enjoyment of social and domestic pleasure, for which he had a high relish. His manners exhibited a happy combination of dignity and complaisance. He would on fit occasions unbend and join in innocent mirth and gayety with his friends; yet even then, they never found occasion for a moment to forget the respect to which his character had so just a claim. His conversation,* always instructive and interesting, calculated to convince or to persuade, was enriched with an infinite variety of anecdotes, which were introduced appositely, and told with a peculiar felicity. His fund of them seemed to be inexhaustible; for those who had been on terms of intimacy with him more than twenty years, still found that he had in store many which were new to them. Like Dr. Johnson, whom he resembled not a little in person, and still more in some of the best features of his character, he never permitted in himself or tolerated in others, the slightest deviation from truth, even in the most minute particulars.† His temper, supposed to have been irritable and irascible from physical causes, was subjected to salutary restraint. Generosity and disinterestedness were striking traits in his character. He was unassuming, yet properly jealous of his honour, in his intercourse with his equals. To inferiors and dependents, never

* His utterance was unusually slow and deliberate; but attention was more than rewarded by the profoundness of his remarks, and the sprightliness of his stories. He could not be tedious.

† "Accustom your children," said Dr. Johnson to Mrs. Thrale, "constantly to this (a strict attention to truth): if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them: you do not know where deviation from truth will end."

was man more mild and condescending. The strength of his judgment was such, that those who have known him best, will find it difficult to recollect an instance in which he found it necessary to recede from opinions once expressed. Hence they generally carried with them the weight of authority, which none could rashly resist with impunity. Cautious in forming friendships, he was sincere and constant in preserving them.* His hospitality was exemplary. Though his board did not groan with the stalled ox, nor exhibit all the dainties and luxuries which wealth can furnish, it always afforded to his guests an abundant and a neat repast, and recommended itself by mental luxuries, which gold cannot buy, and a kindness of reception which the heart only can bestow. Respecting himself too much to be envious, he always rejoiced in the prosperity of others. His fortitude and courage were constitutionally great.† Few men had less fear of per-

* Dr. Andrews was fortunate in experiencing the same constancy in a gentleman, of whose friendship and favourable opinion he was justly proud, and often spoke with evident marks of heartfelt satisfaction.

“Lætus sum
Laudari me abs te, frater, LAUDATO VIRO.”

The acquaintance between *Bishop White* and Dr. Andrews began at a very early period of their lives, soon after the latter came to this city. He was senior by two years, and in college was one class before the Bishop; but in consequence of a circumstance before mentioned, which delayed Dr. A.'s commencement one year, they graduated Bachelors of Arts at the same time. Their acquaintance, thus early commenced, was matured into friendship and mutual esteem, and continued without abatement for HALF A CENTURY! “Virtus, virtus, inquam, et conciliat amicitias et conservat: in ea est enim convenientia rerum, in ea stabilitas, in ea constantia.”

† The following is rather an instance of his pleasantry than his courage: Many years since, he took an active part in arraigning a clergyman before the Convention of the Protestant Episcopal Church, to which he was a delegate, who had conducted himself very unworthily. The principal evidence of his misconduct was the writing and publishing a slanderous pamphlet, in commenting on which, Dr. A. took occasion to remark, that as the author had boasted much of his pretensions to scholarship, he had taken pains to examine them, and had underscored the grammatical blunders on a few pages; (he had marked them, probably by accident, with red chalk); “and here they are,” said he, holding up the pamphlet, “bearing their blushing honours thick upon them.” In consequence of this, the mortified in-

sonal danger, met the misfortunes of life with more firmness, or submitted to them with more resignation.

As a clergyman, he always possessed the esteem and the confidence of his flock; and although he never aspired to the character of an eloquent preacher, his sermons* were written with so much perspicuity, simplicity and dignity, and exhibited such proofs of genuine piety and pure morality, that the learned and the unlearned alike listened to him with profit and delight. He was eminently tolerant in religious opinions, although a firm believer in the doctrines of his own church. When the celebrated Dr. Priestley came to this country, a considerable intimacy took place between them, which was renewed whenever the doctor visited Philadelphia. Dr. Andrews always spoke highly of the amiableness of Dr. P.'s manners, of his learning, and the instructiveness of his conversation. His peculiar tenets were often the subjects of discussion between them, and this led Dr. Andrews to a re-examination of the great doctrines of the divinity of Christ and the atonement. This produced in his mind, as he has often declared, a firmer conviction of their truth.†

dividual challenged the Doctor to a duel. It was conducted in the usual form, through the intervention of a friend. Dr. A. perceiving that the bearer of the challenge was unconscious of the obligations which he felt upon this subject, excused himself from accepting it, on grounds which satisfied the laws of honour, as expounded by the second, who returned to his principal, protesting against his right to persist in asking the "*amende honorable*." The Doctor often laughed at the recollection of this ruse de guerre.

* Some of them are in print, and a perusal of them will fully justify what is here said of their merit.

† Dr. A. had also the happiness to be well acquainted with the late Dr. Nesbitt, president of Carlisle College, a gentleman of almost unrivalled wit and learning, and eminently orthodox in religion and politics. These, with the ever regretted Dennie (that child of genius and misfortune, whose course, lofty and rapid, like "the path of an arrow in the sky" can neither be traced nor remembered) and one or two others, whose names are omitted, because they are still living, were in the habit of associating, whenever Dr. N. visited this city. A more luxuriant feast could hardly be offered to the scholar or the sentimentalist than was presented at these meetings. The sound sense and profound remarks of Dr. A.; the attic wit, and classical allusions of Dr. N.; and the polished periods, and sprightly sentiments of Mr. D. afforded a banquet which might have delighted the palate of the most fastidious.

Probably few men excelled him in those qualities which are necessary to an able instructor of youth. His pupils learned from his example, patience, perseverance and industry. He had, in an extraordinary degree, the rare faculty of commanding the respect and securing the affections of his scholars—and these were the principal instruments of his discipline. To generous minds, his displeasure was punishment far more severe than the rod or the ferule.—As a Greek and Latin scholar he was equalled by few, excelled by none in the United States.* With the higher classics he was minutely and critically acquainted—knew all their beauties, and could detect their faults.† Strongly attached to classical learning, from a firm conviction that it was alike necessary to make and to adorn the scholar, he uniformly maintained its excellence. In a season when the demon innovation entered into a conspiracy with the demons ignorance and barbarism, to decry it in this country, he boldly stood forth in its defence, and had a great share in the honour of silencing its enemies.

* In the summer of 1811, a Scotch gentleman, who had been the tutor of some of the first scholars of Edinburgh, and brought with him the most honourable testimonials of scholarship, from professor Dugald Stuart and others, offered himself as a candidate for the mastership of the grammar school in the academical department of the University. To enable Dr. A. to judge of his qualifications, an examination was agreed to. They met for that purpose, and the Scotchman displayed a wonderful acquaintance with the learned languages. Such was his knowledge of them, that he read them as fluently as an English scholar would a paper in the Spectator. Book was produced after book; nothing embarrassed him. At length Dr. A.'s accuracy detected a slip in *quantity*, in reading a line of one of the Latin poets. He mentioned it. Mr. H— confessed. After a short pause, in which he looked not a little mortified, and Dr. A. quite as much distressed; "faith sir," said he, "y're right; but let me tell ye, for my consolation, there's no many scholars in Edinburgh that could catch me in sic a blunder as ye hae done."

† We have omitted to mention, in the proper place, that he was often engaged in correcting proofs of books, in which great accuracy was required, an occupation necessarily laborious, but rendered less so by the skill which he had acquired from practice. Some years since, he prepared and published a compendium of logic for the use of the students in the University, which has since been introduced into many of the colleges of the United States, so as to call for a second edition, which was printed in 1807. He found leisure also to make a compendium of moral philosophy, which was in the press at the time of his death, and has been published since.

Such were the vicissitudes and the labours of the long life of Dr. Andrews, and such were his virtues and his talents. Yet wonderful as it may appear, though prudent and economical, he never was able to raise himself above competency at any time of his life, still less to lay up a store on which he might rely for the reasonable comforts of old age!—a sad and discouraging example to men who devote themselves to the sacred office of the ministry, and to the all-important duties of instructors of youth! Surely society is deeply interested in affording them a better reward. But if he did not abound in wealth, he was affluent in the virtues and the excellencies which dignify and adorn the man and the christian; and has securely “*laid up for himself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*”

As an additional testimony in favour of the character portrayed in the preceding article, furnished by a former pupil and friend of the deceased, we have obtained the following brief extract from his Funeral Sermon.

Extract from a Sermon on the death of the Rev. John Andrews, D. D. preached in St. James's and St. Peter's churches, April 3d, 1818, the Sunday after his decease, by James Abercrombie, D. D. senior assistant minister of Christ Church, St. Peter's and St. James's.

Let me die the death of the righteous, and let my last end be like his.

Numbers, 23 chap. 10 ver.

After opening the text, and delineating the character of the truly righteous man, and the consolation experienced by him at the close of life, the preacher proceeded thus :

“A very recent and striking exemplification of the truth and efficacy of these principles has been exhibited in the dissolution of a venerable, reverend, and valuable member of this congregation;* whom we shall no more see in his accus-

* Dr. Andrews was a pew-holder in St. James's Church.

toed place, devoutly engaged in the service of the sanctuary, and exhibiting an undeviating pattern of propriety in his deportment, while within these sacred walls; by always *kneeling* during the prayers, *audibly* repeating the responses, *attentively* listening to the instruction conveyed, and embracing every opportunity of testifying his fidelity to the divine Author of our religion, by celebrating, at *that* table, the commemoration of his atonement, “for us men, and for our salvation.”

Yes, brethren, to our departed brother the arrest of death was the commission of a friendly messenger, to unlock the fetters of mortality—to snatch him from the infirmities and miseries of extreme old age—and give him his passport to the regions of eternal day.

O! blessed exchange of worlds!—the state of *reward* for the state of *trial*—the weaknesses, imperfections, and sufferings of this feeble, perishable body, for the expansive energy, the incorruptible purity of a spiritual and celestial body—the uncertainty, ignorance, and errors of humanity, for the pure intelligence, the seraphic delights of angels—the rude collisions of passion and self-interest, in the petty competitions of contending mortals, for the rapturous congratulations of our dear departed relatives and friends, who have “died in the Lord,” and gone before us to the mansions of felicity and rest—the darkness, the dangers, the miseries of this wilderness of sin and sorrow, for the animating light, the invigorating exhilaration of eternal day, in the boundless regions of immortality—the heavenly Jerusalem—the paradise of God! And, that this has been the experience of our departed brother, the uniform tenor of his life, and his constant preparation, by penitence and prayer, for admission into a better world, prohibit the possibility of doubt. “Blessed are the dead,” saith Christ, “who die in the Lord, for they rest from their labours and their works do follow them.” To his surviving relatives and friends, his removal is a severe and irreparable loss; of which, an intimate and cordial inter-

course for near thirty years, authorizes *me*, with sorrow—with anguish, to declare *my* experience.

The loss of such a friend most deeply lacerates the human heart, and forcibly bursts one of the strongest bands of attachment to this present world; where our *rational* pleasures are so few, our *real* comforts so evanescent, so sparsely scattered.

“Uncommon worth,” says the pious Dr. Watts, “forsaking this world, strikes all the powers of nature with sentiments of honour and of grief, and the hand and the heart consent to raise a monument of love and sorrow.” His call was sudden, but not surprising; as the composure of his last moments, when sensible of the arrest of death, and the smiling and placid serenity of his countenance, after death, abundantly testified.

Having through life made the Holy Scriptures the criterion of his faith and his conduct, he was comforted by the consolations they impart—he was animated by the promises they proclaim. The bright examples they record of virtues exercised, and precepts practised, were the frequent subjects of his praise—the models of his imitation. Pious without austerity, and devout without ostentation, he endeavoured, like Enoch, to *walk with God*—like David, to *set the Lord always before him*—like Moses, to *endure as seeing him who is invisible*—and like the great Apostle of the Gentiles, to *keep the faith and to finish his course with joy*. Hence, when his period of probation expired, he could justly exclaim with good old Simeon, *Lord! now lettest thou thy servant depart in peace*; or, with the confidence of expiring Stephen, *Lord Jesus! receive my spirit*.

The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heav'n.
Fly, ye profane! If not, draw near with awe;
Receive the blessing and adore the chance
That throws in this Bethesda your disease.
If unrestored by this, despair your cure;
For here resistless demonstration dwells.

A death-bed's a detector of the heart.
 Here real and apparent are the same.
 You see the man. You see his hold on heav'n.

Young's Night Thoughts.

Well then may each of us say—"Let me die the death of the righteous, and let my last end be like his."

[As every thing which relates to the conversion of the heathen world must be interesting, and as the public attention is now constantly directed to the great work of evangelizing the Pagans of India, we presume our readers will be gratified in the perusal of the following information relative to the first attempt in this stupendous effort of Christian benevolence. Though the interesting correspondence here given has been seen by all the readers of Dr. Buchanan's *Christian Researches in Asia*, yet we should think the Churchman's Magazine deficient, if it failed to preserve such interesting and valuable documents.]

First PROTESTANT MISSION in INDIA.

THE first Protestant mission in India was founded by Bartholomew Ziegenbalg, a man of erudition and piety, educated at the University of Halle, in Germany. He was ordained by the learned Burmannus, bishop of Zealand, in his twenty-third year, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714 he returned to Europe for a short time, and on that occasion was honoured with an audience by his majesty George the first, who took much interest in the success of the mission. He was also patronized by "the Society for promoting Christian knowledge," which was superintended by men of distinguished learning and piety. The king and the society encouraged the oriental missionary to proceed in his translation of the Scriptures into the *Tamul* tongue, which they designated "the grand work." This was indeed THE GRAND WORK; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting inquiry and causing discussion, they cannot remain "a dead letter." When the Scriptures speak to

a heathen in his own tongue, his conscience responds, "This is the word of God." How little is the importance of a version of the Bible in a new language understood by some! The man who produces a translation of the Bible into a new language (like Wickliffe, and Luther, and Ziegenbalg, and Carey) is a greater benefactor to mankind than the prince who founds an empire. For the "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the Tamul tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the king in this primary endeavour to evangelize the Hindoos, will appear from the following letters, addressed to the missionaries by his majesty.

"GEORGE, by the grace of God, king of Great Britain, France and Ireland, defender of the faith, &c. to the reverend and learned Bartholemew Ziegenbalgius and John Ernest Grundlerus, missionaries at Tranquebar, in the East-Indies.

"Reverend and beloved,

"Your letters, dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

"GEORGE R.

"Given at at our palace of Hampton Court, the 23d of August, A. D. 1717, in the 4th year of our reign."

The king continued to cherish with much solicitude, the interests of the mission, after the death of Ziegenbalgus; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his majesty.

“ Reverend and beloved,

“ From your letters, dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

“ We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

“ In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of christianity among the heathens; *that its perpetuity may not fail in generations to come.**

“ GEORGE R.

“ Given at our palace at St. James’,
the 23d of February, 1727, in the
13th year of our reign.”

But these royal epistles are not the only evangelic documents, of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign;† who supported the interests of the mission with unexampled liberality, affection and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his

* Niecampius. *Hist. Miss.*

† Archbishop Wake.

grace's first letter ; which appears to have been written by him as president of the " Society for promoting Christian knowledge."

" To Bartholomew Ziegenbalgus, and John Ernest Grundlerus, preachers of the Christian faith, on the coast of Coromandel:

" As often as I behold your letters, reverend brethren, addressed to the venerable society, instituted for the promotion of the gospel, whose chief honour and ornament ye are ; and as often as I contemplate the light of the gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance ; I am constrained to magnify that singular goodness of God in visiting nations so remote ; and to account you, my brethren, highly honoured, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many millions of souls.

" Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be, (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted ; to have declared the name of Christ, where it was not known before : and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs or popes ; let them glitter in purple, in scarlet, or in gold ; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward

shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists and apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

“ Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; he will continue to prosper your endeavours, and will subdue unto himself, by your means, *the whole continent of oriental India.*”

“ O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, “ Behold us, O Lord, and the children whom thou hast given us;” happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium; “ Well done, good and faithful servants, enter ye into the joy of your Lord.”

“ May Almighty God graciously favour you and your labours in all things. May he send to your aid fellow-labourers, such, and as many as ye wish. May he increase the bounds of your churches. May he open the hearts of those to whom ye preach the gospel of Christ, that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive (may it be late) at the end of your course, may the same God who

hath called you to this work of the gospel, and hath preserved you in it, grant to you the reward of your labour, an incorruptible crown of glory.

“ These are the fervent wishes and prayers of, venerable brethren, your most faithful fellow-servant in Christ,

“ GULIELMUS CANT.

“ From our palace at Lambeth,

January 7, A. D. 1719.”

Providence hath been pleased to grant the prayer of the king, “ that the work might not fail in generations to come ;” and the prophecy of his Archbishop is likely to be fulfilled, that it should extend “ over the whole continent of oriental India.” After the first missionary, Ziegenbalg, had finished his course, he was followed by other learned and zealous men, upwards of fifty in number in the period of a hundred years, among whom were Schultz, Iænicke, Gericke, and Swartz, whose ministry has been continued in succession in different provinces, unto this time.

DEVOTIONAL REFLECTIONS ON SELECT PORTIONS of SCRIPTURE.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither moth nor rust doth corrupt, and where thieves break not through nor steal. For where your treasure is, there will your heart be also. Matth. vi. 19, 20.

EVERY sincere and reflecting Christian must see the necessity and importance of *laying up in store for himself a good foundation against the time to come, that he may lay hold on eternal life*. Few, however, there are to be found in the world, lamentable as the consideration may be thought, who pay the same unremitting attention to their *eternal*, as they do to their *worldly* interests. They spare no pains or trouble to seek

after and obtain the riches and advantages of this life ; but neglect to secure the more solid and permanent joys of a future and more happy state of existence. They “lay up for themselves treasures upon earth,” as if these treasures were to last for ever ; and as if they themselves were never to die. Strange infatuation ! to be delighted with such unsatisfactory and empty bubbles, which even the very insects of the earth have power to corrode and destroy ! And yet these are the treasures which the generality of men seek after so greedily ; treasures which may be soon lost, or taken away, either by the criminal and atrocious designs of others, or the misfortunes and trials inseparable from human nature. Objects therefore that are perishable and precarious, are regarded by many of us with an eye of covetous desire ; while those which alone can be deemed truly and intrinsically valuable, are unaccountably slighted and little thought of. But what are the “treasures upon earth,” compared with the “treasures in heaven ?” We are told in the sacred Scriptures, *that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.* Ought we not then to *press forward*, with firm and unaltered steps, *toward the mark for the prize of our high calling in God our Saviour ?* This is the only prize worth contending for ; because it is the only one which can confer on its possessor substantial pleasures, pure and unalloyed ; and yield a perennial source of felicity. O ! let us then *fix our affections on things above, and not on things on the earth.* Let us turn away from the tumults and corruptions of a vain, deceitful, and transient world, and steadfastly *look unto Jesus as the author and finisher of our faith.* Enlighten us, O Father of heaven ! with true and evangelical knowledge ; and inspire us with warm and ardent resolutions to embrace every opportunity of praising thy holy name, of manifesting to those around us, our entire trust in thy wisdom, power, and goodness ; and our unshaken reliance on thy tender mercy to lead us *in the way everlasting.* Here, O God ! our habitations are

frequently visited and assailed by cruel, impious, and inconsiderate men, who “break through and steal;” but in the world to come, no dangers of any kind can come near to hurt us. *Here the overflowings of ungodliness may make us afraid;* but in heaven there is peace and tranquility for ever. *There, O blessed Lord!* let “our treasure” be; and *there* “let our hearts be also!”

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother—*my soul is even as a weaned child.* Psalm cxxxi. 1, 2.

As humility is the foundation of every virtue, so pride is the forerunner of every evil. Humility is so highly acceptable to God, that he who is destitute of it can have no claim to the character of a Christian. It is spoken of in Scripture as a quality or endowment of great and superior excellence. *Whosoever humbleth himself as a little child, says our blessed Saviour, the same is the greatest in the kingdom of heaven.—He that humbleth himself shall be exalted.—Every one that is proud in heart, is an abomination to the Lord.—Talk no more so exceeding proudly; let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by his actions are weighed.—Thus saith the high and lofty one that inhabiteth eternity: I dwell in the high and holy place, with him that is of a contrite and humble spirit, to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.*

It is evident, therefore, that a humble, contrite, and unassuming disposition is of great value in the sight of God; and that pride, self-sufficiency and haughtiness, are held in the highest and most deserved abomination imaginable. What indeed have we to be proud of? Is it because of our attainments in literature or science, in any mechanical art, or metaphysical subtilty? Alas! how many there are who

are our superiors in these points? and how soon may sickness, infirmity, or insensibility deprive us even of the common use of our faculties!—Perhaps it is because our families rank high in the scale of fashionable or hereditary distinction. What an absurd, contemptible, and miserable piece of pride is this! There are many beggars in the streets whose progenitors were equally as honourable and illustrious. Have our “hearts become haughty, and our eyes lofty,” because of our dress, our beauty, or our wealth? These are things alike poor and arbitrary, in which the meanest and most illiterate person may outshine the greatest! Away with such trifling and irrational considerations. O God! let it not be so with me; let me not *follow a multitude to do evil*; let me not presume to “exercise myself in things too high for me;” but give me a truly humble disposition, in order that I may always “behave myself” in the same innocent and unoffending manner “as a child that is weaned of his mother!” Give me grace to cultivate in myself a meek, tranquil, and devout temper and conduct; and let me *so pass through things temporal, as not to lose the things eternal*. Pour down upon me the influence of thy Holy Spirit, and pardon all my past errors and unavoidable transgressions. Save me from the corruptions that are in the world, and purify my heart from every evil thought and practice. And finally, O blessed Lord! since humility of soul and body is so peculiarly compatible with the genuine spirit of christianity, let me not be led astray by the false insinuations and disgusting follies of weak and thoughtless men; but daily and hourly study to do my duty in the station in which thy providence has been pleased to place me, that in the end I may become worthy, through the merits and intercession of Jesus Christ, of a place in thy heavenly kingdom.

O. C. M. 1804.

For the Churchman's Magazine.

On making the RESPONSES in the SERVICE of the Church.

THERE is a rule, which holds good, in the performance of the daily service, and the various offices of the Church, and which merits the attention of every person who wishes to bear his part in our solemn and impressive form of worship, in a right manner, according to the intention of the framers of the liturgy. This rule is—that in every part of the service or occasional offices, whatever is to be repeated by the people, ought to be repeated *aloud*: nothing being intended to be repeated in a *whispering* voice, nothing to be *muttered* with or after the minister; but where the people are not directed by the rubric to repeat *aloud*, they are only to listen devoutly and attentively to what is pronounced by the officiating minister. For examples:—the sentences with which the service begins, and the exhortation, are to be made by the minister alone; the confession which follows, is to be uttered by the minister first, and after him, *aloud*, by the people. The beauty of the service is much impaired by a practice contrary to the above rule; as for instance, when instead of joining *aloud* in the confession, it is done in a *whisper* or only mentally. The rule above mentioned applies to the repetition of the Lord's prayer and the psalms—the people are to answer the minister *aloud*. And it applies also to the collects and all the other forms of prayer and praise. These are to be repeated by the officiating minister *alone*; not to be repeated either *aloud*, or silently, or in a *whispering* voice by the congregation. All that the people have here to do, is to listen to the minister when he uses these prayers, and when he concludes each, to repeat *aloud*, AMEN, by which they make them their own petitions and praises.

The practice of repeating those parts of the service which are appropriated to the minister alone, is an evident violation of the intention of the Church. And the practice of mutter-

ing the words after the minister, instead of listening silently to him when he repeats what belongs exclusively to his office, interrupts others in their devotion, and in small churches disturbs the minister as well as the congregation. Excepting where it is expressly enjoined to make the responses aloud, the Church never intended that the people should repeat the words of the collects and prayers after the minister, but only that they should answer, *Amen*, at the conclusion of them. The officiating minister is *alone* to offer up the prayers and praises, except where the rubric expressly directs the people to repeat with him; and the people are to make them their own, by sealing each one, with an *Amen*.

OBSERVATOR.

BIOGRAPHICAL SKETCH of the late Right Rev. Bishop
JARVIS.

ABRAHAM JARVIS, D. D. Bishop of the Protestant Episcopal Church in the state of Connecticut, was born at Norwalk, on the 5th of May, A. D. 1739. O. S. His father, Samuel Jarvis, had ten children, of which the Bishop was the ninth. He entered Yale College, in 1757, was graduated in 1761; and soon after became a lay-reader in the church at Middletown, where he prepared himself for holy orders. In the autumn of 1763, he sailed for England, in company with the late Dr. Hubbard, and arrived in London the latter part of December. He was ordained deacon by Frederick Keppel, Bishop of Exeter, in the king's chapel, London, on the 5th of February, 1764; and priest, by Charles Lyttleton, Bishop of Carlisle, in St. James' Church, Westminster, on the 19th of the same month. On February 28, he was licensed to perform his sacerdotal functions in New England, by Richard Osbaldeston, the Bishop of London, to whom the two above named Bishops acted as suffragans. After residing in England about four months, he sailed for America, and

landed at Boston, whence he proceeded immediately to take charge of his parish at Middletown. On the decease of Bishop Seabury, he was elected to succeed him in the Episcopal office, and was consecrated in Trinity Church, New-Haven, on the festival of St. Luke, Wednesday, October 18, 1797, by the Right Rev. Bishops, William White, (presiding) Samuel Provoost, and Edward Bass, (present and assisting). Having resigned the rectorship of Christ Church, Middletown, he removed in 1799, to Cheshire, and in 1802 to New-Haven. He resided in that city near eleven years, and ministered in the Episcopate near sixteen years. After his elevation to the Episcopal office, he sustained the pressure of many painful cares, and distressing difficulties, which he bore with Christian fortitude and resignation. His constitutional infirmity, the asthma, peculiarly unfitted him for those fatigues in journeying, which his official visitation of the churches required. However, his Episcopal labours have been many and important, and his diocese has made gradual advances in strength, regularity and zeal. Having arrived to a good old age, he has not been "suffered to continue by reason of death," but has been "gathered to his fathers" of the Apostolic succession. In his last sickness, his mind was intent on the welfare of the Church; he expressed his concern on the subject of a successor, the very morning of his departure. Though strong in the faith, and of a deep devotion, he carefully avoided making any gratuitous professions of his own personal religion. His silence was eloquent, seeming to import, "You shall know me not by professions, but by my fruits." The day before he died, he received the Lord's Supper with great apparent devotion, kneeling, and making the responses. He met the approaches of death with the utmost composure, and expired without a struggle or a groan, in the 74th year of his age. He left but one child, the Rev. Samuel F. Jarvis, officiating minister in St. Michael's Church, Bloomingdale, and St. James' Church, Hamilton Square, New-York.

To a pleasing and truly venerable person, he added a

capacious mind, a correct taste, and a strong sensibility of heart. With a deliberate judgment, and after deep research, his mind seized its objects with an unyielding grasp. His peculiar memory retained all the minute particulars of his subject, and, while it sometimes made him prolix in narration, rendered his mind a rich repository of solid and useful learning. In private life he was courteous, affectionate, affable, and "given to hospitality." In public, he maintained great dignity of deportment, gravity of speech, and professional decorum. He was a most kind and affectionate husband, and a tender and indulgent, but diligent and faithful parent. In the desk, his utterance was correct, powerful, and pathetic, and his manner peculiarly solemn, dignified and devout. As a preacher, he was not splendid, but able and profound, and the matter of his discourses was rich and edifying. Deeply versed in the history of the Church, her constitution and government, her doctrines and liturgy, he was immoveably attached to her communion. A firm guardian of her rules and ordinances, and strongly averse to schism and enthusiasm. An admirer of *the old school*, he was a gentleman, a scholar, and a sound orthodox divine. To his family, to his neighbours, to his clergy, and to his diocese, the loss sustained by his death is great, and will be remembered by them with grief.

Only last December, the Bishop was called to part with his old friend and companion, Dr. Hubbard, of blessed memory. Together they were sent forth into the vineyard, they walked together in the house of God as friends, and in their death they were scarce divided. Our fathers, where are they? And the prophets, do they live forever? The time is short; and our own departure is at hand. Let us then be followers of them, who through faith and patience inherit the promises.

EXTRACT from the last WILL and TESTAMENT of Chief Justice PINCKNEY, late of South-Carolina.

TO the King eternal, immortal, invisible, the only wise God, be all honour and glory both now and ever, Amen.

I Charles Pinckney, of Charleston, in the province of South-Carolina, Esquire, being in health of body, and (I thank my heavenly Father) of sound and disposing mind, memory and understanding, but reflecting upon the uncertainty of this mortal life, and knowing that it is appointed all men to die, and being desirous to settle my temporal affairs, and put my house in order before the inevitable stroke falls, as I am well convinced, that to die as becomes a man, a Christian, and a rational creature, conscious of his then entering into the more immediate presence of his great Creator, the almighty Judge of all his thoughts, words and actions, will require his being perfectly disengaged from all worldly thoughts and concerns, and the strictest attention of all his faculties, do now in this season of health and tranquility of body and mind, make and declare my last will and testament, first recommending my immortal spirit into the hands of my heavenly Father, trusting in the merits of my blessed Saviour for pardon and remission of all my sins, and an happy admission into the regions of bliss and life everlasting.

To the end that my beloved son, Charles Cotesworth, may be the better enabled to become the head of his family, and prove not only of service and advantage to his country, but also an honour to his stock and kindred, my order and discretion is, that my son be virtuously, religiously, and liberally brought up, and educated in the study and practice of the laws of England. And from my said son, I hope, as he would have the blessing of Almighty God, and deserve the countenance and favour of all good men, and answer my expectations of him, that he will employ all his future abilities in the service of God and his country, in the cause of vir-

tuous liberty, as well religious as civil, and in support of private right and justice between man and man; and that he by no means debase the dignity of human nature, nor the honour of his profession, by giving countenance to, or ever appearing in favour of irreligion, injustice, or wrong, oppression, or tyranny of any sort, public or private; but that he make the glory of God, and the good of mankind, the relief of the poor and distressed, the widow and the fatherless, and such as have none else to help them, his principal aim and study. And let not my son slight or disregard these solemn admonitions of his father, upon any idle supposition; such as that they flow merely from a mind affected by a disordered body, and under the apprehensions of death, or the fear of entering into another and unknown world, but let him know and remember, as the truth really is, that these are the dictates of a mind (blessed be God) perfectly at ease, and enjoying in a healthy body full tranquility of soul, free from all unreasonable terrors or apprehensions on account of that dissolution which is the common lot and fate of all men; but conscious, in some measure conscious of that regard and veneration that is due to its great Creator and most bountiful Benefactor, and of those duties that are incumbent on him in relation to his fellow creatures. And in hopes that my said son will conform himself, and behave according to these my just expectations, and agreeably to the foregoing rules and principles, as he will most assuredly find it his truest interest and happiness to do so, and the better to support and maintain my said son therein, I give, devise, and bequeath unto my said beloved son, and to the issue of his body, lawfully begotten, for ever, &c. &c. &c.

ITEM. To encourage and promote religious and virtuous practices and principles among us, and to raise an ardent love of the Deity in us, and in order to excite an emulation in my worthy countrymen, whose abilities and fortunes will better enable them thereto, for establishing lectures among us, in humble imitation of those founded by the honourable Mr. Boyle, in Great-Britain, I do hereby charge my said

mansion house and land, and buildings in Colleton's Square, devised to my eldest son, with the payment of five guineas, yearly and every year, for ever, unto such lecturer who shall from time to time be appointed by a majority of his majesty's honourable Council, residing in Charleston, for the time being, to preach two sermons in the year, in the parish church of St. Philip's, Charleston, that is to say, one sermon on the Wednesday next after the second Tuesday in November, and one other sermon on the Wednesday next after the second Tuesday in May, yearly and every year, for ever, on the glorious and inexhaustible subjects of the greatness of God, and his goodness to all his creatures, subjects which can never fail through all the rounds of eternity. And if I might be permitted to indulge a wish in this matter, I would humbly presume to point out the whole hundred and forty-fifth Psalm as a proper text for the first sermon. And to the first native of Carolina, who shall preach two of the said sermons with reputation and honour to his function and character, and shall obtain the particular approbation of the majority of the said members of the council, in writing, under their hands, I give and bequeath, over and above the said five guineas, Tillotson's Sermons, in three volumes folio, and also, Dr. Samuel Clark's works in folio, to be purchased out of the rents and profits of the said houses and lands.

PLEASURE.

A Child is eager to have any toy he sees; but throws it away at the sight of another, and is equally eager to have *that*. We are most of us *children*, through life; and only change one *toy* for another, from the cradle to the grave.

[Bishop Horne.]

The CHRISTIAN MINISTRY.—A SERMON.* *By the Right Rev.
Bishop MOORE.*

2 Cor. v. 20.

Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

THE Scriptures of the Old and New Testament contain the history of God's dealings with the degenerate race of mankind, in order to recover them from sin and misery, and prepare them for happiness in a future state of existence. In every part of this sacred volume, how wonderfully are the forbearance and love of the Almighty Creator displayed towards his disobedient and depraved creatures! Here we behold, on the one hand, man violating the divine law and provoking the utmost vengeance of heaven; and, on the other, God laying aside his indignation, devising a method of reconciliation, removing every obstacle that impeded the sinner's return to holiness here and happiness hereafter, sometimes exhorting and commanding, and sometimes persuading and even beseeching wretched mortals to come and partake of the rich blessings provided for them.

Of the truth of this observation, we have a striking instance in the words of the text. In this, as in many other passages of Holy Scripture, the world is represented as in a state of enmity against God. To reclaim this rebellious world of sinners, and render them obedient to their lawful Sovereign, so that he might again view them with complacency, God sent forth his beloved Son to make atonement for the sins of mankind, and thus open the way of restoration to his favour. As in the volume of the book it was written of him, Christ came to fulfil the will of his heavenly Father.

* This Sermon was preached in St. John's Church, Elizabeth-Town, New-Jersey, August 24, 1802, at the ordination of the Rev. Frederick Beasley.

During his continuance on earth, he finished the work that was given him to do; and, before his ascension to the throne of his glory, he appointed others to succeed him in the important business of calling sinners to repentance. In defiance of his inveterate enemies, he established his kingdom among men. When he withdrew in person from this lower world, he commissioned ambassadors to negotiate the affairs of his spiritual dominion: to invite rebellious mortals to lay down the weapons of their impious warfare; to come in and engage in his service; to enjoy all the glorious privileges of his faithful subjects. He said to his Apostles, "As my Father has sent me, so send I you; and, lo, I am with you always even unto the end of the world." They cheerfully engaged in the execution of the work assigned them; and the authority by which they acted, and the business which they had to perform, are declared in the words which are to be the subject of this discourse;—"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

It cannot be too frequently, nor too earnestly inculcated upon the minds of those who are blessed with the joyful sound of the gospel, that the natural state of mankind is every where, in the word of God, represented as a state of sin and depravity, and alienation from the love and favour of their Maker. Numberless passages to this purpose might be cited. It is expressly declared, "that we are by nature the children of wrath." It is said, "that the world lieth in wickedness, and must become guilty before God: that the carnal mind is enmity against him: that we are his enemies by wicked works;" and that in this wretched condition, "a way of reconciliation is opened by the death of his Son." Now, we are authorized by the text to observe, that to his degenerate creature man, lying under a sentence of condemnation on account of the violated law, the offer of mercy comes unsolicited from God: the first advance towards a reconciliation is made not by the offender, but by that glorious being to whom the offence is given. Thus it is said, "God so loved the

world, that he gave his only begotten Son to be the propitiation for our sins :” that “ we are saved by grace ;” that is, by unmerited bounty : that “ God was in Christ reconciling the world unto himself, not imputing their trespasses unto them ; for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.” Thus hath God loved us freely ; and now waiteth to be gracious to his offending creatures upon the terms prescribed in his gospel. The kingdom of the Redeemer is established upon earth ; and to the Apostles, his first ambassadors, the word of reconciliation was committed. This high honour, this important duty now devolves upon those who succeed them in the sacred work of the Christian ministry. We come in his name ; we act by his authority ; we proclaim, under his direction, the offer of pardon and peace to those who have hitherto opposed his righteous government ; in his stead we beseech them to lay aside their sinful opposition to his just dominion, to come into his Church with humble and penitent hearts, to yield him a cheerful obedience, and to receive from him, comfortable protection here, and ineffable bliss and glory hereafter.

This is the main scope and principal design of the passage of sacred Scripture now under consideration : but, as a subject of such importance cannot be too minutely investigated, I must request your serious attention to the following more particular observations. And,

1. It may be observed, that notwithstanding the general depravity of mankind, in every age of the world there has been a company of humble believers, obedient to the will of God ; Christ has always had a Church and kingdom upon earth : the light of truth has never ceased to shine, although sometimes with faint rays by which but few were illuminated : impiety never so far overspread the earth, but that some faithful persons were found who refused to bow the knee to Baal. Immediately after the transgression, by which death was introduced into the world with all our woe, the gracious promise was given, that a descendant of the woman should

bruise the deceiver's head; that is, subdue his power, and reinstate mankind in their title to immortality. In all succeeding ages, this promise cheered the hearts and encouraged the obedience of believers. "By faith, Abel offered unto God a more excellent sacrifice than Cain." By the eye of faith, Abraham saw the day of the Redeemer "when it was yet a great way off; he saw it, and was glad." And of the other patriarchs, as well as of these, it is said, "they all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Thus, before the incarnation of the Son of God, he never left himself without a witness in the world. Patriarchs, priests, and prophets were authorized to transact the affairs of his kingdom. Under their direction, from age to age, many were induced to acknowledge his goodness, and revere his power, to rely on his promises, and become obedient to his commands.

In the fulness of time, the word was made flesh: the eternal Son took upon him our nature, accomplished all that had been prefigured in the law and predicted by the prophets, and then ascended to the throne of his glory, at the right hand of the majesty in the heavens. Our great High-Priest has gone within the veil into the holy of holies, to plead the merits of the propitiatory sacrifice; but still, his worshipping saints remain in the outer courts of this great temple. The King immortal, and who is now invisible, has been exalted far above all principalities and powers in the heavenly places; but still, one part of his faithful subjects are to be found upon earth. *Here* he has a company of obedient people, a society called by his name which shall never be exterminated. *His* flock shall never be entirely scattered abroad. *His* household shall not be subverted. Against his Church, which is founded on a rock, the gates of hell will never prevail. *His* kingdom is that which shall not be abolished. And this leads us to observe, in the next place,

That in the management of this society, officers have been appointed from the beginning, to act in *his* name, and by virtue of authority derived from *him*; “Now then, (says the Apostle) we are ambassadors for Christ.” Under the Mosaic economy, the whole tribe of Levi was set apart to minister unto the Lord, and to mediate between him and the people. In the Christian Church a particular family is not chosen, but still a similar institution has existed since the days of the Apostles. This order of men has received various denominations, according to the various duties which they have to perform: they are the *ministers* and *priests* of God appointed to serve in the sanctuary, to offer up the commemorative sacrifice of Christians, to intercede for, and to bless the people: they are *pastors* and *shepherds*, whose business is to feed the flock with food that is convenient for them: they are *labourers* in the vineyard of the gospel, and *watchmen* upon the walls of the spiritual Zion, who are to take care and apprise the people of approaching danger: they are *stewards* of the household, of whom it is required by their master to give meat in due season to every member of the family: they are the *ambassadors* of Christ, coming with a commission from the King of kings and Lord of lords, to transact the affairs of his spiritual dominion. No man has a right to take this honour unto himself, but he that is called of God, as was Aaron—but he that receives his authority immediately from the great Head of the Church, or by uninterrupted succession from those who were sent by *him*. All the power of all the civil governments upon earth cannot constitute one minister of the gospel, one ambassador for Christ. How shall the people hear without a preacher? And how shall they preach, unless they be sent—sent by *him* to whom all power in heaven and earth is committed; who is appointed the Head over all things for his Church? Let it not be deemed vanity and presumption to assert this high authority in matters which relate to the spiritual welfare of mankind. In an age of daring infidelity and mischievous in-

novation, it becomes peculiarly necessary to follow the example of St. Paul, and, on all proper occasions, to magnify the office of Christ's ambassadors. For,

We may once more observe, that although they come with no plans of civil government, with no schemes for the acquisition of temporal wealth and honour; they are authorized to treat with their fellow men on subjects of infinitely higher importance. Faithful to their instructions, it is their business to proclaim to a rebellious world of sinners; "An atonement has been made for your transgressions: a ransom has been paid for you all: a justly offended God is now willing to be reconciled through the mediation of the Son of his love: this is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners: let all those who travel and are heavy laden with the burden of their iniquities, come unto him and he will refresh them: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon."

After having thus proclaimed mercy, and offered pardon on the part of God; it is the business of Christ's ambassadors to go on, and, if it be possible, prevail upon offending mortals to comply with the terms proposed: they are to beseech in the name of God; they are to pray in Christ's stead, that rebellious sinners will consent to be reconciled; that they will at length perceive and acknowledge the ingratitude, the folly, the madness of rejecting such unparalleled mercy, and resisting infinite wisdom and power: that they will banish enmity from their hearts, and disobedience from their life and conversation; learn to love their best friend; and enter cordially into the service of a gracious Master, who, even in this world, will lead them forth beside the waters of comfort, and give them a peace which passeth all understanding, and, in another state of existence, will impart to them a joy which is unspeakable and full of glory.

Wonderful condescension in the great Lord and Judge of all! Well may we exclaim with the Psalmist, "Lord, what is man that thou art mindful of him; and the Son of man that thou visitest him?" Of what consequence to *him* is the obedience of his frail creature man? *His* consummate glory and felicity cannot be, in the least degree, advanced by *our* most perfect services. It is love, free and unmerited love which prompts this affectionate solicitude for the sinner's return to holiness, and to consequent bliss. And, when God beseeches, who can refuse to yield? When Christ prays, what heart can be so obdurate as to withstand the entreaty? Whenever ungodly men come within the reach of the voice of his ambassadors, declaring the glad tidings of the gospel, proclaiming peace upon earth, and good will towards men; let them remember that we are acting in Christ's stead: that by us, he himself is beseeching them to reflect on all the wonders of redeeming love—on his incarnation and nativity, his cross and passion, his precious death, his glorious resurrection, to make manifest his complete victory over death, his triumphant ascension in order to become an effectual intercessor between God and man. Surely, if the ungodly had any gratitude for inestimable benefits, any love in return for instances of the most disinterested affection, any shame in disobliging their best friend, they would renounce at once their perverse opposition, and be reconciled to God.

Supremely blessed are they who have arrived at this state of reconciliation and amity! They are happy in reflecting on their escape from past danger, in the consideration of their present circumstances, and in the expectation of future good. They have been made sensible of the malignant nature of sin. They have seen the ingratitude and rashness of opposing that Being, who is infinite in mercy and resistless in power. They have listened to the invitations of divine goodness, have thrown down the arms of their rebellion, have implored and obtained forgiveness of their past offences, through the atonement that was offered, and the intercession which

is made by Christ Jesus. The Holy Spirit, the great agent of sanctification, the source of love, joy, and peace in the kingdom of the Redeemer, has taken possession of their hearts. A principle of love and gratitude now renders them obedient to the commands of their righteous sovereign, submissive to the will of their heavenly Father. This will of God, and not the opinions and fashions of a vain world, is in their estimation the only standard of right and wrong. They choose what he chooses, and reject what he rejects. They are studious to have the same mind in *them* which was also in Christ Jesus. They endeavour to be holy, as their Father who is in heaven is holy.

And, what unshaken confidence, what sweet serenity of soul must those persons possess, who thus dwell in the light of God's countenance, and walk with him as friends! Well may it be said, "Great peace have they who love God's law, and nothing shall offend them." In all the vicissitudes of this mortal life, they cast their care upon *him* their companion and guide; for they know, that under his direction, "all things will work together for good: that if they cleave steadfastly unto *him*, he will never leave nor forsake them: that he who ordereth all things in heaven and in earth, can make the light affliction of a moment, conducive to the attainment of a far more exceeding and eternal weight of glory: that he has a rod and a staff to comfort them, even when they are passing through the valley of the shadow of death: that when the fashion of this world has passed away, he can put them in possession of an inheritance that is incorruptible, and undefiled, and eternal in the heavens." And, unquestionably, in the hearts of those who are thus reconciled to God, the habitual sentiment will be, "The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?"

If this be the happy condition of those who have peace with God through our Lord Jesus Christ; let me conclude with a few words of affectionate exhortation to refractory

unbelievers (if any such be present), to those who are still enemies to God by wicked works. With trembling solicitude and deep abasement of soul, the ministers of the gospel ought frequently to reflect on these solemn truths; that the steward will hereafter be called upon by his Master to give a strict account of his stewardship: that if the watchmen fail to give warning of approaching danger, the blood of those who perish will be required at his hand: that if the ambassador shrink from his duty, and deliver not the whole counsel of God, he may expect a double share of his Lord's indignation. But, on the other hand, let heedless mortals remember what has been already observed; that we come not in our own name, exhorting and persuading the things concerning the kingdom: God is beseeching them by us; we are praying them in *Christ's* stead. The excellency of the power is altogether of God, although the mystery of godliness be dispensed by frail and fallible men. "He that despiseth you, (said our Lord to his first ambassadors) despiseth me; and he that despiseth me, despiseth him that sent me." And why will inconsiderate sinners ever despise and refuse to hear those who come to them with messages of love? What is the subject of our intreaty? What do we beseech them to do? Is it to renounce any true pleasure? to forego any real advantage? to form a connection that will degrade and dishonour them? No; we only wish them to abandon pleasures which will sink both body and soul in destruction, and to pursue that substantial joy which will endure unto everlasting life; to fly from an insidious and cruel foe, and to be at peace with him who can exalt them to honour and glory in his kingdom. Thoughtless sinners! be persuaded, then, to let your animosity cease, and be ye reconciled to God. Yield to the solicitations of his mercy, that you may escape the dreadful inflictions of his power. Beyond expression, deplorable will be the condition of those who are removed into the eternal world, with dispositions not at all assimilated to the purity of the divine nature; with enmity in their hearts against the Lord and Judge of all men. *There*, it will be too late to seek for

reconciliation. The day of grace will then be over, the season of repentance past, and the intercession of the Redeemer discontinued.

O that there were such an heart in all those to whom the invitations of the gospel are given, that they would at once consider their ways; turn unto the Lord their God with sincere desire to obtain his favour; learn to fear him and to keep his commandments always, that it might be well with them and with their children for ever! That this may be the steadfast determination of every person in this assembly, may God of his infinite mercy grant, for Christ's sake, to whom, &c.

The SEA OF TYRE.—From Chateaubriand's Travels.

I SPENT part of the night in contemplating this sea of Tyre, which is called in Scripture the Great Sea, and which bore the fleets of the royal prophet, when they went to fetch the cedars of Lebanon, and the purple of Sidon; that sea where Leviathan leaves traces behind him like abysses; that sea to which the Lord set barriers and gates; that affrighted deep which beheld God and fled. This was neither the wild ocean of Canada, nor the playful waves of Greece: to the south extended that Egypt, into which the Lord came, riding upon a swift cloud, to dry up the channels of the Nile, and to overthrow the idols; to the north was seated that queen of cities whose merchants were princes; "Howl ye ships of Tarshish for your strength is laid waste! The city of confusion is broken down; every house is shut that no man may come in. When thus it shall be in the midst of the land among the people; there shall be, as the shaking of an olive-tree, and as the gleaming grapes when the vintage is done." Here are other antiquities explained by another poet: Isaiah succeeds Homer.

But this was not all: this sea, which I contemplated, washed the shores of Gallilee on my right, and the plain of Ascalon on my left. In the former, I met with the traditions of the patriarchal life, and of the nativity of our Saviour; in the latter, I discovered memorials of the Crusades, and the shades of the heroes of Jerusalem.

For the Churchman's Magazine.

KNEELING in PRAYER.

IT is evident to every person, who attentively reads the sacred Scriptures, that kneeling in prayer was the posture used by pious and devout persons under the law, by our blessed Lord and Master, by his holy Apostles, and by the primitive Christians. Numerous examples might be easily adduced in proof of this assertion, plainly showing us that kneeling is the scriptural posture in which we should be found when we address the throne of grace. Sitting in prayer is the most unbecoming and improper of all postures. And it is greatly to be lamented, that this impropriety is so prevalent at the present day. Every pew ought to be furnished with kneeling benches, and during prayers, every person ought to be in the posture of kneeling. Standing up, although not by any means so proper a posture as kneeling, in the worship of God, is beyond expression, preferable to sitting. And to our shame it must be confessed, that in no congregation of Christian worshippers, except in those of the Episcopal Church, does the very reprehensible and indecent practice of sitting at prayers prevail. Churchmen, this thing ought not so to be. The fault is our own, and not that of those who formed the order of our public worship. For this practice is in express opposition to the direction of the Church, which requires that all persons should kneel during

the prayers. Let then the decent and devout practice of kneeling in prayer, be revived in all our congregations.

OBSERVATOR.

The IMPORTANCE and ADVANTAGE of a LITURGY.

An extract from Buchanan's *Christian Researches in India*.—Note to page 80, as continued in the edition of 1812, printed by L. Deare, New-Brunswick, N. J.

IN a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great proportion of the community, are edified by a little plain instruction frequently repeated. A small Church or sect may do without a form for a while. But a national liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests leave their ARTICLES and their CONFESSIONS OF FAITH. Woe to the declining Church which hath no gospel liturgy! Witness the Presbyterians in the west of England, and some other sects, who are said to become arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formulary.

By them the experiment of a *pure Church devoid of form* was made under the most favourable circumstances; and the issue has been much the same as in former ages. The Puritan Church in England, commenced under the fairest auspices. I know not what was wanting of human and local circumstance to give peculiar doctrines perpetuity. But yet, with the first generation of men (a case of frequent example) the spiritual fervor seemed to pass away. Instead of increasing, it decreased and declined in most places, till little more than the *name* was left. For when the spirit is gone (in a Church having no form) *nothing* is left. In the mean time,

primitive christianity revived in England (not amongst them) but in the midst of rational *forms* and evangelical *articles*: “for so it seemed good unto God;” and from *that source* is derived the greater part of pure religion now professed in this land, under whatever form it may exist. These observations are not made in a spirit of disrespect for any mode of Christian worship; every form, we know, is human, and, therefore, imperfect: nor is perfection required; that form being best for the time which is best administered. Christ left no form: because Churches in different climates must have different forms. They may even vary in the same climate, There are differences of “administrations,” saith the Apostle, “but the same Lord,” 1 Cor. i. 12. “One man esteemeth one day above another. He that regardeth the day (as Easter and Pentecost) regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it.” Rom. xiv. 6. We are not to despise “a weak brother, for whom Christ died,” (1 Cor. viii. 11) though he be destitute of learning, and think he possesses all that is necessary for regulating a Church, when he has got the leaves of the New Testament; when the truth is, that a knowledge of contemporary history and language is as necessary to understand the facts of the New Testament as the fact of any other book. But the above remarks have been made with this view—to qualify the contempt which ignorant persons, in small sects, frequently express for the established worship of a CHRISTIAN EMPIRE,

On the CONSISTENCY of PRAYER with the DIVINE IMMUTABILITY.

From Magee on the Atonement.

IN answer to the objection derived from the unchangeableness of God, and the conclusion thence deduced, that prayer

cannot make any alteration in the Deity, or cause him to bestow any blessings which he would not have bestowed without it; this reply is made. If it be in itself proper that we should humbly apply to God for the mercies we need from him, it must also be proper, that a regard should be paid to such applications; and that there should be a different treatment of those who make them, and those who do not. To argue this as implying changeableness in the Deity, would be extremely absurd: for the unchangeableness of God, when considered in relation to the exertion of his attributes in the government of the world, consists not in always acting in the same manner, however cases and circumstances may alter; but in always doing what is right, and in adapting his treatment of his intelligent creatures to the variations of their actions, characters, and dispositions. If prayer then makes an alteration in the case of the supplicant, as being the discharge of an indispensable duty; what would in truth infer changeableness in God, would be, not his *regarding and answering* it, but his *not* doing this. Hence it is manifest, that the notice which he may be pleased to take of our prayers by granting us blessings in answer to them, is not to be considered as a yielding to importunity, but as an instance of rectitude in suiting his dealings with us to our conduct. Nor does it imply that he is backward to do us good, and therefore wants to be *solicited* to it: but merely that there are certain conditions, on the performance of which, the effects of his goodness to us are suspended: that there is something to be done by us before we can be proper objects of his favour; or before it can be fit and consistent with the measures of the divine government to grant us particular benefits. Accordingly, to the objection that our own worthiness or unworthiness, and the determined will of God, must determine how we are to be treated, *absolutely*, and so as to render prayer altogether unnecessary, the answer is obvious, that *before* prayer we may be unworthy; and that prayer may be the very thing that *makes* us worthy: the act of prayer being itself the *very condition*, the *very circumstance* in our cha-

raeters, that contributes to render us the proper objects of divine regard, and the neglect of it being that which disqualifies us for receiving blessings.

Mr. Wollaston, in his *Religion of Nature*, (pp. 115, 116) expresses the same ideas with his usual exact, and (I may here particularly say) mathematical precision. "The respect or relation, (he observes) which lies between God, considered as an *unchangeable* being, and *one* that is humble, and supplicates, and endeavours to qualify himself for mercy, cannot be the *same* with that which lies between the same *unchangeable* God, and *one* that is obstinate and will not supplicate, or endeavour to qualify himself: that is, the same thing or being cannot respect *opposite* and *contradictory* characters in the same manner. It is not, in short, that by our supplications we can pretend to produce any alteration in the Deity, but by an alteration in ourselves, we may alter the relation or respect lying between him and us."

The beautiful language of Mrs. Barbauld upon this subject, I cannot prevail upon myself to leave unnoticed. Having observed upon that high-toned philosophy, which would pronounce prayer to be the weak effort of an infirm mind to alter the order of nature, and the decrees of Providence, in which it rather becomes the wise man to acquiesce with a manly resignation; this elegant writer proceeds to state, that they who cannot boast of such philosophy, may plead the example of him who prayed, though with meek submission, that the cup of bitterness might pass from him; and who, as the moment of separation approached, interceded for his friends and followers, with all the anxiety of affectionate tenderness. But (she adds) we will venture to say, that practically there is no such philosophy.—If prayer were not enjoined for the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it, if we thought it sin; and pious ejaculations would escape our lips, though we were obliged to preface them with, God forgive me for praying!—To those (she says) who press the objection, that we cannot see in what manner our prayers can

be answered, consistently with the government of the world, according to general laws: it may be sufficient to say, that prayer being made almost an instinct of our nature, it cannot be supposed but that, like all other instincts, it has its use; but that no idea can be less philosophical, than one which implies, that the existence of a God who governs the world, should make no difference in our conduct; and few things less probable, than that the child-like submission which bows to the will of a father, should be exactly similar in feature to the stubborn patience which bends under the yoke of necessity.

How different are the reflections of true philosophy, guided by a pious reverence for the superior lights of revelation! The words of a distinguished and attractive writer, whose publications have always tended to promote, what his life has uniformly exemplified, the love and practice of virtue, are too interesting and important to be omitted on this subject—"If we admit the truth of revelation, the evidence which it delivers of the *special interposition of God*, in the physical and moral government of the world, must be deemed *decisive*. Instead, therefore, of involving ourselves in the mazes of metaphysical subtilty, let us direct our attention to the foundation of that intercourse with the Deity, which is at once the most interesting duty, and the noblest privilege of our nature. We are taught that *he who cometh to God, must believe that he is, and that he is a rewarder of them who diligently seek him: that in him we live, and move, and have our being: that as a father pitieth his children, so the Lord pitieth them that fear him: that if we, being evil, know how to give good gifts to our children, how much more shall our Father, which is in heaven, give good things to them that ask him. For this thing, says St. Paul, I besought the Lord thrice, that it might depart from me: And our Saviour is recorded to have prayed the third time, saying the same words, O! my Father, if it be possible, let this cup pass from me: Nevertheless, not as I will, but as thou wilt. Indeed, the form of devotion, which Christ recommended to his disciples,*

affords the clearest proof that he regarded prayer as an acceptable and efficacious act. Nor is this supposition inconsistent with that immutability of the divine attributes, which is essential to their nature and perfection. The wisdom, benevolence, and justice of the Deity are *the same yesterday, to-day, and for ever*. But this unchangeableness implies, that, in their exercise they are always accommodated to the purest rectitude, and to the greatest sum of felicity. And thus a providence is established, which discriminates between the virtuous and the vicious; which adapts the properest means to the accomplishment of the best ends; and regulates all things so as to work together for the highest good. To this superintending direction the pious Christian will look up, with humble confidence, *for ease under suffering, for protection in danger, and consolation in sorrow*. If prayer were not enjoined as a duty, he would instinctively perform it as a refuge for human infirmity. And he may reasonably presume, that such filial dependence will be indulgently accepted by his heavenly Father, who in his divine administration is characterized as being ever ready *to bind up the broken in heart; to heal the wounded in spirit; and to give good gifts to them that worthily ask him.*"* I the more willingly refer to this excellent performance, because, independent of the value of the passage here extracted, and the vein of fervent piety which pervades the entire volume, the observations which it contains on the subject of the *Divine permission of Evil*, the topics it suggests for the farther confirmation of the *Evidences of Christianity*, and the directions it conveys for the due regulation of the *Clerical conduct and character*, entitle it to the most serious perusal from every friend to religion and virtue.

* Father's Instructions—Part the Third—by Thomas Percival, M. D. p. 118—
120.

HAPPINESS ON FIFTY-SIX POUNDS *per annum.*

A Clergyman applied to the dean of Christ Church for the little vicarage of Blenddington, then vacant, value, *de claro*, about forty pounds per annum. "Sir," said he, "I maintain a wife and six children on fifty-six pounds per annum.—Not that I should regard the matter, were the income certain: but when a man considers it may be taken from him any day of the week, he cannot be quite so easy."—"I will get the living for you, if I can," answered the dean; "but I would not have you raise your expectations too high; because, if any member of the college will take it, by our rules he must have it."—"O Sir," replied the divine, "it would make me the happiest man in the world!—but if I miss it, I shall not be unhappy.—I never knew what it was to be unhappy for one hour in my whole life."

POETRY.

VERSES WRITTEN IN SICKNESS.

By the late Mrs. H. Tighe.

O THOU, whom folly's votaries slight,
 Domestic love! assuasive power!
 Life's ruby gem, which sheds its light
 Through age and sorrows darkest hour,

Sweeter than pleasure's syren lay,
 Brighter than passion's fevered dream!
 Still round my pillow soothing stay,
 Still spread thy kindly lambent beam.

Alas! for him whose youth has bowed
Beneath the oppressive hand of gain;
Whose claim to pity disallowed
Bids him the unheeded groan restrain.

Alas! for him who droops like me,
Who mourns life's faded vigour flown,
But finds no soothing sympathy,
No tender cares his loss atone.

For him no wakeful eye of love
Resists the slumbers health would shed,
With kind assistance prompt to move,
And gently prop the aching head:

With delicate attention paid
In hope to minister relief,
He sees no sacrifices made;
He sees no mother's anxious grief!

But I, poor sufferer, doomed in vain
To woo the health which heaven denied,
Though nights of horror, days of pain
The baffled opiate's force deride,

Yet well I know, and grateful feel,
How much can lenient kindness do,
From anguish half its darts to steal,
And faded hope's sick smile renew.

Oh! how consoling is the eye
Of the dear friend that shares our woes!
Oh! what relief those cares supply,
Which watchful, active love bestows!

And these are mine!—Shall I then dare
To murmur at so mild a lot?

Nor dwell on comforts still my share
With thankful and contented thought?

Though destined to the couch of pain,
Though torn from pleasures once too dear,
Around that couch shall still remain
The love that every pain can cheer.

And o'er that couch, in fondness bent,
My languid glance shall grateful meet
The eye of love benevolent,
The tender smile, the tear most sweet,

And still for me affection's hand
Shall o'er that couch her roses shed
And weo from ease her poppi'd band,
To twine around this throbbing head.

O pitying heaven! these comforts spare,
Though age untimely chill gay hope;
May love still crown the sufferer's prayer,
And gently smooth life's downward slope!

A MONASTICK ODE,

Written at a seat, under some sequestered oaks, in a natural wilderness, near Gostingthorpe. By the late Rev. William Jones, Curate of Nayland, M. A. F. B. S.

HAIL solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,

And hear celestial voices sing
 The praise of their *immortal* King.
 Here would I sit, to peace consign'd,
 And leave a troubled world behind,
 Till angels waft me hence, to rest
 In paradise among the blest;
 With hermits there to taste of bliss,
 Who walk'd with God in shades like this.

Sept. 26, 1792.

The foregoing verses having been sent to a reverend friend of the author, the following reply was received by the return of the post.

ALAS! in what inglorious strains
 My once heroic friend complains!
 Wilt thou, a gallant vet'ran, yield,
 And, still unconquer'd, quit the field?
 Enamour'd of monastick ease,
 Say, dost thou pant for shades like these?
 Is it a time to seek repose,
 When all around, insulting foes,
 A furious, rash, impetuous throng,
 Eager for combat, rush along,
 Their banners raise with hideous cry,
 And truth, and God himself, defy?

Not through the silence of the groves,
 Which pensive meditation loves,
 But through fierce conflicts and alarms,
 The din of war, the clang of arms,
 And all the terrors of the fight,
 The Christian seeks the realms of light.
 Foremost amidst th' ensanguin'd flood,
 (His sacred vestments dipt in blood)
 On thee, thy Saviour casts his eyes;
 "My fellow-soldier, hail!" he cries.

Consign'd to thee by his command
 The sword of truth adorns thy hand;
 He bids thee wield it on the plain,
 Bids thee his own great cause maintain,
 And, after one laborious day,
 To endless glory points the way.

GEORGE HENRY GLASSE.

Brighthelmstone, Sept. 29, 1792.

LINES,

On seeing several young ladies appear at the Lord's Table,
 on the second Sunday after Confirmation was administered,
 in St. Peter's Church, Perth-Amboy.

WHEN humbly ye kneel'd at the altar of God,
 Oh then did his mercy approve,
 Of the heartfelt emotion that waken'd the tear,
 The tear of devotion and love:
 Of love to that God, who thus early hath call'd,
 And still will new mercies display,
 Whose commands, blest guides to his presence above,
 Ye have not delay'd to obey.*

On seeing a Dial in a Church Yard.

THE shadows on yon dial show,
 How quick the hours have past,
 Think, cries the mould'ring tomb below,
 Those hours may be your last.
 Stern monitors, ye counsel well,
 Yet nobler truths remain,
 And heav'n those nobler truths to tell,
 Directs to yonder fane.

RELIGIOUS INTELLIGENCE.

FOREIGN.

NATIONAL SOCIETY, *for the Education of the Poor.*

[This important Institution was formed in London, October 16, 1811. Its objects are seen in the name it takes, but may be more fully understood by the following brief account of its organization, and the rules by which its concerns are to be managed.]

“**THAT** the national religion,” it is observed in the Prospectus, “should be made the foundation of national education, and should be the first and chief thing taught to the poor, according to the excellent liturgy and catechism provided by our Church for that purpose, must be admitted by all friends to the establishment; for if the great body of the people be educated in other principles than those of the established Church, the natural consequence must be to alienate the minds of the people from it, or render them indifferent to it; which may, in succeeding generations, prove fatal to the Church, and to the state itself. It must, indeed, be admitted in this country of civil and religious liberty, that every man has a right to pursue the plan of education that is best adapted to the religion which he himself professes. Whatever religious tenets, therefore, men of other persuasions may think proper to combine with the mechanism of the new system, whether tenets peculiar to themselves, or tenets of a more general nature, they are free to use the new system so combined, without reproach or interruption from the members of the establishment. On the other hand, the members of the establishment are not only warranted, but in duty bound to preserve that system as originally practised at Madras, in the form of a Church of England education. The friends,

therefore, of the establishment, throughout the kingdom, are earnestly requested to associate and co-operate, for the purpose of promoting the education of the poor in the doctrine and discipline of the established Church. It is hoped that such co-operation will not be wanting, when the object in view is nothing less than the preservation of the national religion, by ensuring to the great body of the people an education adapted to its principles. With a view of promoting such co-operation, and with the intent of laying the foundation of a society which shall extend its influence over the whole kingdom, a number of persons, friends to the establishment, at a meeting holden on the 16th day of October, 1811, his grace the Arch-bishop of Canterbury in the chair. Resolved, that such a society be now constituted, and that measures be taken for carrying the same into effect; and that for this purpose the Arch-bishop of Canterbury, for the time being, be president."

A committee having been appointed, to consider of rules and regulations for the constitution and government of the society, made their report, to a general meeting, on the 21st of October, which was unanimously adopted. The rules are as follows:

"That the title of the society now constituted, be 'The National Society for promoting the Education of the Poor, in the Principles of the Established Church, throughout England and Wales.'

"That the sole object of this society shall be, to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion, according to the established Church.

"That his grace the Arch-bishop of York, and the right reverend the Bishops of both province, for the time being, be vice-presidents, together with ten temporal peers or privy-counsellors, to be nominated by the president and other vice-presidents for the present, and as vacancies may happen in future.

“ That a committee of sixteen, besides the president and vice-presidents, who are members *ex officio*, be appointed to manage the affairs of the society, for the present year, by the president, and the Bishop of London, and such other Bishops as shall be in town. A fourth part of the said sixteen to resign their office at the end of the year, but to be capable of immediate re-election. A double list shall be formed by the president and vice-presidents, out of which the annual general meeting shall elect the persons who are to fill up the vacancies.

“ That a general meeting be holden annually, in the month of May or June, or oftener, if the committee shall think it expedient, when a report of the society’s proceedings shall be made, a statement of the accounts, for the year, be laid before the meeting, and the vacancies in the committee, filled up as above stated.

“ That all subscribers of not less than one guinea annually, or benefactors to the amount of ten guineas, be qualified to attend such meeting.”

His grace the Arch-bishop of Canterbury, was requested to lay the proceedings of this meeting before his royal highness the prince regent.

The above proceedings have accordingly been laid before his royal highness the prince regent, who has been pleased to signify his entire approbation of the same, and has graciously condescended to offer to become the patron of the society.

The Rev. Mr. Norris, of Grove-street, Hackney, has undertaken to officiate as secretary. Books of subscription are opened at the banking-houses of Drummond, Hammersley, Hoare, Sikes, Robarts, Williams, Bosanquet, and Boldero.

NAVAL and MILITARY BIBLE SOCIETY.

THIS society held its annual meeting on the 2d of April last. The report of the committee on that occasion, detailed the means which had been employed, during the year, to re-

plenish the exhausted funds of the society, which are still very inadequate to the object it has in view, viz. the supply of the navy and army, of navy and military hospitals, and regimental schools, with Bibles. In the preceding year, 2135 Bibles, and 518 Testaments, had been distributed. The applications since made by officers, on behalf of their men, amount to no less than 26,327 copies of the Scriptures, which applications are stated, by the officers transmitting them, to have been made by individual sailors and soldiers. The committee being wholly unable to meet this demand, have confined their supplies to such ships and regiments as were almost or altogether (as several were) without a single Bible. They call loudly on their members, therefore, to exert themselves in improving the funds of the institution. How much may be done in this way, is evident from this, that, the Bishop of London having benevolently sanctioned an appeal to the clergy of his diocese in favour of the society, collections were made for its benefit on the last fast-day, amounting to upwards of 2,000*l*. The committee thus close their report.

“ During the correspondence of the past year, your committee have met with instances, wherein the necessity and utility of this institution have been questioned, on the one hand, by persons conceiving that no good is likely to arise from the distribution of Bibles amongst our sailors and soldiers, and on the other, by those, who, though friendly to that measure, are not satisfied as to the necessity for the continuance of a separate society for the purpose. Your committee, therefore, feel it incumbent on them, in concluding their report, to remark briefly, that with respect to the former objection (which happily now is but rarely advanced,) the testimony this day brought before you from naval and military officers, in favour of the perusal of the Scriptures by their men, ought to be deemed sufficient to confute so erroneous an opinion. As to the latter objection, which is more common, your committee must be allowed to observe, that they are persuaded there are many and weighty reasons for

its not being consolidated with any other institution: it possesses high and honourable patronage, and pecuniary support, which it is of the greatest importance should not be relinquished; and as many of its benefactors do not unite with institutions engaged in the distribution of the Scriptures to other classes of society, it is evident that the aggregate good done is considerably augmented by the continuance of this institution. Your committee might adduce many other powerful arguments to prove that this society is entitled to the countenance and support of every Christian, and of all true patriots: but they will content themselves with inquiring, whether it must not be very gratifying and encouraging to our sailors and soldiers, when far removed from their native land—contending with the dangers of the sea—with disease in unhealthy climates—or with the enemies of their country,—to reflect, that there is a distinct society of their countrymen at home, peculiarly alive to their religious interests, and providing for them exclusively the best source of instruction and consolation under all the hardships to which they are exposed?

“It is the duty of other departments, with much care and at great expense, to equip our forces with provisions, with clothing, and with arms, so as to fit them to meet the enemies of their king and country: and your committee would ask the members of the Naval and Military Bible Society, and Britons in general, whether an appeal in behalf of 560,000 of their countrymen in arms, shall be made in vain? and whether they will allow this institution to be abolished, or to fail for want of adequate support? an institution whose sole object is to provide these very men with the Holy Scriptures, which, under the divine blessing, will qualify them for that warfare, wherein, as Christians, they must be engaged, and in which by far the greater number (as members of the Church of England) have pledged themselves “manfully to fight under the banner of the King of kings, against sin, the world, and the devil, and to continue Christ’s faithful soldiers and servants to their lives’ end.”

We extract a few of the testimonies alluded to above.

The following letter from a naval officer, was recommended strongly to the attention of the committee, by the vice-admiral of the station.

“The changes which have taken place in the crew of his majesty’s ship under my command, have very much reduced the books I procured for them, which I much regret, as I have had the comfort to observe the most happy effects on the lives of the crews of the several ships I have commanded, in consequence of the distribution of the Scriptures among them; but very remarkably in this ship, having many men, who, when I first received them, were the most depraved creatures, but who through having their minds directed on the Sabbath invariably to a due observance thereof, and perusing the gospels, are now, I am happy to say, leading sober and Christian lives; and as I am fully persuaded of your charitable inclination to second such efforts, I take the liberty to beg your influence in recommending my crew to the Naval and Military Bible Society, for a supply of Bibles and Testaments, in proportion to my complement of men.”

Another naval officer thus writes:—

“In a sloop I formerly commanded, I have been witness to the estimation in which sailors hold the sacred word; as, when they were wrecked, though their clothing was lost, yet they paid attention to the preservation of their Bibles, and used constantly to read them afterwards, when in prison.”

The following is from a military officer:—

“Inclosed herewith is the return required, and I beg to avail myself of this opportunity to express my satisfaction at the laudable intention of the Naval and Military Bible Society; being convinced, in reference to this country, that by promulgating the sacred book as much as possible, the less probability will there be of the papists making proselytes amongst my men, towards effecting which, their labours never cease.”

Another military officer observes:—

“ I have taken the liberty of acquainting you that I have, for a considerable time back, been in the habit of receiving from Col. — Bibles and Testaments to distribute to the regiment of —, but particularly to those poor married men who are unable to purchase such : I feel pleasure to say, I have good reason to believe that they were not given in vain, but that, through the mercy and grace of God in Christ Jesus, several have not only been made wise unto salvation, but are now walking in the ways of piety : upon this ground, I trust, Sir, you will be so kind as to supply the place of the colonel.”

The first PROTESTANT CHURCH in SPANISH AMERICA, erected at HONDURAS.

On Monday, the 20th of June last, his majesty's superintendant, lieutenant-colonel Smyth, laid the foundation stone of a new Church, at Belize, in the Bay of Honduras. This is not only the first Episcopal, but the first Protestant Church ever erected in Spanish America. May it be the first fruits of a plentiful and glorious harvest !

This settlement, which is known in England on account of its mahogany, is now become considerable by the wealth and respectability of its inhabitants. Its population may be estimated at about four or five thousand, including whites, free people of colour, and slaves. With respect to this last description, your readers will be gratified by being informed, that in this settlement their condition is comfortable, and they certainly enjoy peculiar privileges. Their allowances are sufficient; and, exclusive of their right to the Lord's day, the labour of Saturday is allowed them; and if employed by their masters on that day, they are paid for it. As to their religious condition, they are permitted to attend divine service, and to enjoy all the privileges of a member of the English Church. Many of them have received Christian baptism, (not indeed from myself, but from my predecessor);

and it is with pleasure I add concerning such, that they have conducted themselves with much propriety, and appear sensible of their obligations. May the glorious light of the gospel shine into this people's hearts, and then, though "called, being slaves, they will not care for it."

J. ARMSTRONG,

Chaplain to the Settlement.

August 25, 1812.

DOMESTIC.

NEW-JERSEY.

The number of congregations belonging to the Convention of the Protestant Episcopal Church in this state, is about 30; but such have been the depressions under which the Church here has laboured for many years, that 16 of the above number, and for a considerable time, more have been almost entirely deprived of the administration of the word and ordinances.

In 1804, the Convention took into consideration the state of the vacant congregations, and established an ordinance for the support of a mission.

The only means of raising a fund for this purpose, have been semi-annual collections in the different Churches; and these collections have been necessarily small, from the circumstance that almost all the congregations of Episcopalians in New-Jersey, are destitute of funds, and being generally small, find their own expenses a heavy annual tax. But notwithstanding these difficulties, the fund for the support of the mission, amounts at this time, to about 2,200 dollars. The contributors to this fund have now the satisfaction of seeing the good effects of their bounty evinced in the im-

provement of many congregations. In the attentions of the missionary, who has been employed for half the time since May, 1812, they perceive a flattering prospect of rescuing from oblivion a number of congregations, and enabling some of them, to support their own clergymen. The Episcopal Society,* by furnishing the missionary with Prayer Books and Religious Tracts, for distribution, contributes in no trifling degree to the promotion of the good work of the mission. We anticipate with gratitude and joy the day, when many flourishing Churches, blessed with the constant services of a holy and Apostolic priesthood, and uniting in the performance of an inimitable service, shall look back, and bless the great Head of the Church, for his providential provision of means for the restoration of those decayed places in Zion, where the birds built their nests; for rebuilding those altars, on which the bread of life, for many years had not been broken.

While those are to be highly applauded from whose liberality the missionary fund has arisen, especially the Rector and congregation of St. Mary's Church, Burlington:—we should not do justice to industry and care, nor to our own feelings, did we fail to speak in the highest terms, of the attention bestowed upon the fund by the Treasurer of the Convention, the Rev. John Croes, D. D. of New-Brunswick. With him, we believe, the plan originated, and to him the Church is certainly indebted, for a series of patient, persevering, and prudent efforts, promising great and lasting utility.

At the annual meeting of the Directors, in May last, they authorized an Address to the vacant congregations, which was prepared by their committee, as follows, and delivered to the missionary, with instructions to read it one Sunday in each of the Churches belonging to his mission.

* See Churchman's Magazine, for May and June, p. 232.

To the members of the VACANT CONGREGATIONS belonging to the PROTESTANT EPISCOPAL CHURCH in the State of NEW-JERSEY,

BRETHREN,

THE Board of Directors of the Fund, established by the Convention, for missionary purposes, having again engaged the Rev. Daniel Higbie, to visit you as a missionary, to preach among you the word of God, to administer to you the ordinances of the gospel of Christ, and to perform the devotions of the sanctuary, agreeably to the rubrics and canons of our Church, have directed us to address you on the occasion.

In the performance of this duty, we in the *first place* most solemnly and affectionately entreat you to consider the inestimable blessings of a preached gospel; and to look continually for the succours of divine grace, that you may be enabled to profit by the instructions of him who is appointed to dispense it to you. Remember, we would say to you, that he is the minister of Jesus, the messenger of the Lord of hosts. Esteem him therefore, very highly in love, for his work's sake, and pay a becoming attention to all his godly counsels and admonitions.

While you bear in mind the great goodness of God, in giving you the offer of eternal salvation, through the merits of his well beloved Son, you ought to reflect, that it is ordained in the revelation, which he has been pleased to make to us of these inestimable truths, that *they who preach the gospel should live of the gospel*. It is therefore your *bounden duty*, to contribute as much as in your power, to the support of that holy priesthood, which derives its authority by regular transmission, from Christ himself, to which he has committed the great work of calling men to repentance and newness of life, and of administering the ordinances, which he thought proper to appoint, as the pledges of his love, and the channels through which he has promised to convey the gracious influences of his holy spirit.

There is great need, brethren, that we should urge upon you this consideration, because, without that aid, which you are bound to give, the missionary fund, which owes its foundation and constant increase, principally to the liberality of your brethren, who are more favourably situated, is not yet sufficient to enable the Directors to provide you with a minister, however much they may desire it, and however greatly you may need it. We, therefore, hope and expect that you will cheerfully make the collections which are required by the Convention, and which indeed are indispensable. If you weigh well the magnitude of the work, in which the missionary who visits you is engaged, you will readily obey the Apostle's injunction, *let every one lay by him in store, as God hath prospered him, that he may be ready to give, and glad to distribute.*

We would lastly entreat you to consider the duty which you owe to the Church, by paying the strictest obedience to her regulations, her canons and rubrics. In her Book of COMMON PRAYER, she has provided a most perfect form of divine service, and no one who properly bears his part in this service, can fail to worship his Maker and Redeemer, *with the spirit and with the understanding also.* Permit us most affectionately to urge you to provide yourselves and families with this most excellent book, and to make it your duty and delight, to perform the parts assigned you, when assembled in the temple of God. Rest assured, you can in no way lay so secure a foundation for building up your decayed places in our Zion.

God, we have humble but strong hopes, will not fail to bless you in the performance of this, and all duties which we have mentioned, and will cause you to rejoice before him, for the work, which the Board of Directors will not fail to aid by every means in their power.

Commending you all to the great Head of the Church, *the Shepherd and Bishop of souls*, we will not fail to offer up our daily prayers in your behalf, that peace and love may be multiplied among you, and that grace may abound to your edifi-

vation, and to the glory of God the Father, through Jesus Christ our Lord.

JOHN CROES,

JOHN CHURCHILL RUDD,

Committee.

Elizabeth-Town, May 19, 1813.

PENNSYLVANIA.

At a meeting of the Convention of the Protestant Episcopal Church in this state, held in Philadelphia, June 15, the Right Rev. Bishop White delivered the following address:—

MY BRETHREN, the Clergy and Lay Deputies of this Convention,

Agreeably to the provisions of the 45th Canon of the General Convention, I report to you, that since the last meeting of this body, I have visited St. Mary's Church, Chester, St. John's, Yorktown; St. James's, Lancaster; St. John's, Pequea, Lancaster county; Bangor Church, in the same, and All-Saints, Pequestan, and Trinity Church, Oxford, both in Philadelphia county. In each of these Churches, I preached and administered the rite of confirmation. The numbers confirmed in them respectively, and the number confirmed in the city, will be subjoined to this address.

I have ordained to the holy order of Priests, the Rev. William King, of the state of Virginia; that diocese being at present without a Bishop; also to the holy office of Deacons, the Rev. Richard Hall, of this state, but having a temporary residence in New-Jersey; and the Rev. Jehu Curtis Clay, of this state.

It is satisfactory to me to mention, that since the last Convention, the Society for the advancement of Christianity in this state, the organization of which was then communicated, have begun their labours. Most of the vacant Churches have been visited under their direction; and from the satis-

faction given, we may hope that, under the divine blessing, there will be an increasing usefulness of the institution.

As the minutes of the last Convention show, that a complaint had been instituted against the Rev. Caleb Hopkins; it is proper to report, that there have been judicial proceedings in relation to the same, agreeably to the Canons; that the Bishop and the Assessors, duly appointed, came to a final determination: and that Mr. Hopkins and the vestry of his Church have been duly informed of the result.

Agreeably to a measure adopted by the last Convention, sermons have been preached for the creating of an Episcopal fund in the Churches within the city, and in other Churches within the state. The sums collected, amount to \$771 63. It remains to give to these and to future collections, such a direction as to accomplish the intended object. Your present Bishop, sensible of the inconvenience to the Church, of the union of the charge of the Episcopacy with that of a parochial cure, but aware that the system must continue during the remainder of his life, anticipates with pleasure the fruits of a design, which contemplates the severance, at some future time, of the two characters sustained by him.

There has lately settled in this state, at Germantown, in the neighbourhood of the city, the Rev. John Ward, with the hope of gathering a congregation, and erecting a Church in that place.

Within the year, there have departed this life, of the clergy within this state, the Rev. Dr. Magaw, formerly rector of St. Paul's Church, within the city, the Rev. Dr. Andrews, Provost of the University, and the Rev. Thomas Davis, formerly of Fayette county, but recently of Somerset county. In consequence of my long habits of the most friendly intercourse with the two first mentioned of these our departed brethren, with the last of whom especially, I had cultivated an uninterrupted friendship of half a century, their decease has excited the liveliest sensibilities in my mind. My reverend brethren will bear with me while I remind them—and I do not forget that the suggestion should especially

apply to myself, as a contemporary of the reverend brethren removed from us—that the events should incite each of us to the improvement of what may remain of the day of his ministry; in order, that whenever it may terminate, he may finish his course with joy.

WM. WHITE.

Confirmations.	Numbers.
At St. Mary's, Chester county,	43
At St. John's, York-Town,	71
At St. James', Lancaster,	36
At St. John's, Pequea, Lancaster county,	65
At Bangor Church, do.	73
At All-Saints, Pequestan,	31
In the City,	259

Information concerning the property received from the estate of Andrew Doz. With money reported to be in hand, at the Convention of 1811, there has been purchased a ground rent of \$24 per annum. The price paid, \$336.

BIBLE SOCIETIES in the West.

Societies for the distribution of the Scriptures have recently been formed in Ohio, Kentucky, Tennessee and Mississippi Territory. A very extensive Bible Society was formed in February last, in New-Orleans, and permission obtained of the Roman Catholic Bishop, to distribute a French translation of the Bible through all the parishes under his care. Thus, is a door open, for the immediate distribution of the word of God, among 20,000 people, who have for a long time been denied the reading of the sacred writings. In the opinion of this Bishop, ten Bibles could not be found in the whole of the above number, belonging to his communion!

ORDINATION.

On Trinity Sunday, June 13, (it being one of the stated times of ordination), Mr. Jehu Curtis Clay was admitted to

the holy order of Deacons, in St. Paul's Church, Philadelphia, by the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in Pennsylvania.

Mr. Clay, we are gratified to hear, is to be employed as a missionary, by the Society for the advancement of Christianity in Pennsylvania.

WINDSOR, May 17.

Important Trial.—Last week came before the Court of the United States, at Portsmouth, a suit under "the Society for the propagation of the gospel in foreign parts," claiming certain grants of land, given them by charter, in the state of New-Hampshire, previous to the revolution. The court, after a full and candid hearing of counsel on each side, delivered their opinion in favor of the plaintiffs.

GREENFIELD, May 18, 1813.

On Monday, the 10th, the corner stone of St. James' Church, in the town of Greenfield, county of Franklin, and commonwealth of Massachusetts, was laid with appropriate praises and prayers, by the Rev. P. Chase, Rector of Christ Church, Hartford, Connecticut. The audience was numerous, and the ceremony solemn and impressive.

INSTITUTION.

On Thursday, the 25th of March, being the festival of the Annunciation, the Rev. John Kewley was instituted Rector, and the Rev. John Brady, an Assistant Minister, of St. George's Church, in the city of New-York, by the Right Rev. Bishop Hobart. On this occasion, Morning Prayer was celebrated by the Rev. Samuel F. Jarvis, and a sermon preached by the Rev. Dr. Richard C. Moore.

MARRIAGES.

MARRIED, On Tuesday, the 1st of June, in Hudson, by the Rev. Joseph Prentice, Mr. CHARLES RUDD, Bookseller, New-York, to Miss SALLY IRISH, of the former place.

At Albany, on Thursday, July 8, by the Rev. Mr. Clowes, Mr. ELIJAH HOSFORD, of the firm of E. & E. Hosford, Printers and Booksellers, to Miss MARIA ELIZA JOHNSTON, both of Albany.

OBITUARY.

DIED, June 27th, at Geneva, in the state of New-York, in the 58th year of his age, the Rev. DAVENPORT PHELPS.—In the death of this man, the Church, especially in the northern and western parts of the diocese of New-York, has sustained a very great loss. We regret that we have not been furnished with some particulars of the life of one, to whom many coongregations are indebted, for their organization and progress; of one, who in the incalculable labours of a missionary in a new country, has endeared himself to the members of the Church, scattered over a wide extent; one, for whom, we know, the Right Rev. prelates of New-York entertained the sincerest respect and affection, and who will deeply regret this termination of his unwearied efforts for the advancement of the Church, and the best interests of his fellow men. May the success which attended his zeal, stimulate his surviving brethren to enter the vineyard of their blessed Master, with renewed ardor, and may they enjoy in the end, as we are assured he did, “a steadfast hope of a joyful resurrection, through the merits of his Redeemer,” and be fitted to receive the heavenly benediction, “well done, good and faithful servants, enter ye into the joy of your Lord.”

May 31, at his plantation in St. Bartholomew's Parish, South-Carolina, in the 56th year of his age, Major PAUL WALTER, whose remains were interred the day following, in his family burying ground. He had long lingered under a complication of bodily infirmities, which finally put a period to his mortal life; but which he bore with singular patience and Christian fortitude. Retaining his mental faculties to the last moment, and conscious of his approaching dissolution, he placidly resigned his soul into the hands of his Maker, in a firm reliance upon the merits of his Saviour for salvation. In his death, his widow has lost a tender and affectionate husband; his only surviving child, a daughter, a fond and indulgent parent; his friends and neighbours, a pleasant and amiable companion; the sick and afflicted, a comforter in all their distresses; the stranger, a fellow creature, whose heart and door were always open to his reception; and the community at large, a good and wholesome member of society. He was warmly attached to the doctrines and discipline of the Protestant Episcopal Church, and a zealous friend to her clergy. Few laymen understood better the nature of a Church, or of the Christian priesthood; and but few men were more ready to support them.

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

By Bradford & Inskip, Philadelphia, and Inskip & Bradford, New-York, for the Society of the Protestant Episcopal Church; for the advancement of Christianity in Pennsylvania, the following useful Tracts:

1. An Answer to all the Excuses which Men ordinarily make for their not coming to the Holy Communion. To which is added, a brief Account of the End and Design of the Holy Communion, the obligation to receive it, the way to prepare for it, and the behaviour of ourselves both at and after it; with Prayers and Meditations, suitable to the occasion. By the Most Rev. Dr. Synge, late Lord Arch-bishop of Tuam in Ireland.

2. A Discourse concerning Baptismal and Spiritual Regeneration. By Bishop Bradford.

3. Directions for a Devout and Decent behaviour in the Public Worship of God; more particularly, in the Use of the Book of Common Prayer.

4. St. Paul's opinion of Jesus Christ, stated; in a Letter to a Friend.

By the Same.

Lectures on the Catechism of the Protestant Episcopal Church; with supplementary Lectures—one on the Ministry, the other on the Public Service. And Dissertations on select subjects in the Lectures. By William White, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

The Right Rev. author, has, we understand, generously offered the profits of this valuable work to the Society for the advancement of Christianity, in his diocese.

By Eastburn, Kirk & Co. New-York.

Excellence of the Liturgy. In four Discourses. Together with four other Discourses. All preached before the University of Cambridge, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge.

Nine Sermons. By J. Watts, D. D. Just published from the original MSS.

The Posthumous Works of the Right Hon. Edmund Burke.

The Sermons, entire, of the Rev. Robert Hall.

THE
Churchman's Magazine.

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BIOGRAPHY of Bishop BERKELEY.

GEORGE BERKELEY, D. D. the celebrated Bishop of Cloyne in Ireland, was the son of William Berkeley, of Thomastown, in the county of Kilkenny, and was born on the twelfth of March, 1684, at Kilerin, near the native town of his father. After receiving a competent education at Kilkenny school, under the care of Dr. Hinton, he was entered, at the age of fifteen, a pensioner of Trinity College, Dublin, under the tuition of Dr. Hall; and, on the 9th of June, 1707, he was admitted a fellow.

In the same year that he attained this promotion in his college, he published his first literary effort, entitled, *Arithmetica absque Algebra aut Euclide demonstrata*; a little tract which he had written at the age of twenty, and which strongly evinces an early partiality for mathematical science, and the subtleties of metaphysical discussion.

It may be considered as an able prelude to his elaborate work on "The Theory of Vision," which made its appearance in 1709, and is the first attempt, observes Mr. Nicholson, "to distinguish the immediate operations of the senses from the conclusions we habitually deduce from our sensations. The author clearly shews, that the connection between the sight and touch is the effect of habit; insomuch that a person born blind, and suddenly made to see, would at first be utterly unable to foretel how the objects of sight would affect the sense of touch; or, indeed, whether they were tangible or not; and that until experience had repeat-

edly taught him what events were concomitant with his sensations, he would be incapable of forming any notion of proximity or distance.”* These positions, which threw new light upon the nature of vision, and explained many phenomena in optics before deemed inexplicable, were singularly confirmed by the well known case in Cheselden’s Anatomy, of the young man who was born blind and couched at the age of fourteen years.

The year following this successful effort, he published “The Principles of Human Knowledge;” an attempt to disprove the existence of matter, and to demonstrate that all material objects are not external to, but exist in the mind, and are, in short, merely impressions made upon it by the immediate power and influence of the Deity, who in this, as in every other agency, acts by certain rules, usually termed laws of nature, and from which he seldom, if ever, deviates. To this steady adherence of the Almighty to the laws that he has promulgated, we owe the reality of things, the ideas of which as perceived by sense, are thus so effectually distinguished from such as are the mere product of the mind itself, or of dreams, that no greater danger of confounding them can occur on this theory than on the common hypothesis of the external existence of matter.

This theory, which is in fact but an extension of Mr. Locke’s mode of reasoning, may be traced to the writings of Aristotle. “It was the doctrine of Aristotle,” says Dr. Reid, “that, as our senses cannot perceive external material objects themselves, they receive their species; that is, their images or forms, without their matter; as wax receives the form of the seal, without any of the matter of it. These images or forms, are called *sensible species*; and are the objects only of the sensitive part of the mind; but by various internal powers they are retained, refined and spiritualized, so as to become objects of memory and imagination; and, at last, of pure intellection. When they are objects of memory

* Aikin’s General Biography, vol. ii. p. 127.

and imagination, they get the name of *phantasms*. When, by further refinement, and being stripped of their particularities, they become objects of science, they are called *intelligible species*: so that every immediate object, whether of sense, of memory, of imagination, or of reasoning, must be some phantasm or species in the mind itself.—“These shadows or images,” continues the doctor, “by the ancients called *species*, *forms*, *phantasms*, since the time of Des Cartes, have commonly been called *ideas*, and by Mr. Hume, *impressions*.”*

The ideal philosophy of Aristotle, of Des Cartes, of Locke, of Berkeley, and of Hume, and which agrees in denying the immediate perception of external objects, and in affirming that the object perceived must be some image or phantasm present to the mind, has been completely overturned by the writings of Dr. Reid and Dugald Stewart. From the last mentioned author, I shall extract a passage which places in a clear point of view the fallacy of the commonly received doctrine.

“When a person little accustomed to metaphysical speculations, is told, that in the case of Volition, there are certain invisible fluids propagated from the mind to the organ which is moved; and that, in the case of perception, the existence and qualities of the external object are made known to us by means of species, or phantasms, or images, which are present to the mind in the sensorium; he is apt to conclude, that the intercourse between mind and matter is much less mysterious than he had supposed; and that, although these expressions may not convey to him any very distinct meaning, their import is perfectly understood by philosophers. It is now, I think, pretty generally acknowledged by physiologists, that the influence of the will over the body, is a mystery which has never yet been unfolded; but, singular as it may appear, Dr. Reid was the first person who had courage to lay completely aside all the common hypothetical

language concerning perception, and to exhibit the difficulty in all its magnitude, by a plain statement of the fact. To what then, it may be asked, does this statement amount?—Merely to this; that the mind is so formed, that certain impressions produced on our organs of sense by external objects, are followed by correspondent sensations; and that these sensations (which have no more resemblance to the qualities of matter, than the words of a language have to the things they denote) are followed by a perception of the existence and qualities of the bodies by which the impressions are made; that all the steps of this process are equally incomprehensible; and that, for any thing we can prove to the contrary the connexion between the sensation and the perception, as well as that between the impression and the sensation, may be both arbitrary; that it is therefore by no means impossible, that our sensations may be merely the occasions on which the correspondent perceptions are excited; and that, at any rate, the consideration of these sensations, which are attributes of mind, can throw no light on the manner in which we acquire our knowledge of the existence and qualities of body.—From this view of the subject, it follows, that it is external objects themselves, and not any species or images of these objects, that the mind perceives; and that, although by the constitution of our nature, certain sensations are rendered the constant antecedents of our perceptions, yet it is just as difficult to explain how our perceptions are obtained by their means, as it would be upon the supposition, that the mind were all at once inspired with them, without any concomitant sensations whatever.”*

Berkeley, by pushing home to all their consequences the arguments of Leibnitz and Locke, and by presuming to trace the origin of powers, of which we are almost necessarily ignorant, and for the investigation of which we have no data to found our enquiries upon, was gradually led to doubt of the existence of matter, and apparently to oppose the evidence of

* *Elements of the Philosophy of the Human Mind*, p. 91, 92, second edition.

common sense, and the very principles of human conviction. I say apparently; for it is a mistake, to suppose that he was sceptical enough to reject the testimony of his senses, or to deny the reality of his sensations—he disputed not the effects but the *causes* of our sensations, and was therefore induced to inquire whether these causes took their birth from matter external to ourselves, or proceeded merely from impressions on the mind through the immediate immaterial agency of the Deity.

The talent, the elegance, and metaphysical acuteness of our author's productions, very strongly attracted the attention of the public; and, in February, 1713, he visited London for the purpose of printing a Defence of his System of Immaterialism, under the title of “Dialogues between Hylas and Philonous.”*

To great compass of learning, and great brilliancy of imagination, were added, in the character of Berkeley, the most undeviating virtue, the most amiable disposition, and the most prepossessing manners. Thus gifted, he very rapidly acquired, and very uniformly retained numerous and valuable friends. Among these were Sir Richard Steele and Dr. Swift: who, though differing widely in political opinion, were united in loving and admiring the virtues and the talents of their philosophic friend. Sir Richard, who had just commenced the *Guardian*, was happy to secure an assistant in Berkeley; to whom, upon very good authority, it is said he gave a guinea and a dinner for every paper that he contributed. To the patronage of Sir Richard, he was early indebted for an intimacy with Pope, which was never broken; and by Swift he was introduced to Lord Berkeley of Stratton, as a relation of that nobleman, and with the humorous recommendation, *that he was good for something*. The Dean

* The year preceding the publication of these Dialogues, he had printed three sermons in support of the doctrine of passive obedience; a subject to which he was led by the perusal of Locke's Two Treatises of Government. They were the cause, some time afterwards, through the medium of Mr. Molyneux, of introducing him to Queen Caroline.

likewise presented him to the Earl of Peterborough, and mentioned him with such encomia, that when this nobleman was appointed ambassador to the King of Sicily, and the Italian States, in November, 1713, he selected Mr. Berkeley to accompany him as his chaplain and secretary.*

From this tour he returned to England with his Lordship in August, 1714, and about six weeks afterwards was seized with a fever. Arbuthnot attended him, and speaking of his convalescence in a letter to Swift, dated October 19, 1714, betrays in an equal degree, his ignorance of his patient's philosophy, and his own propensity to ludicrous pleasantry; "Poor philosopher Berkeley," says he, "has now the *idea of health*, which was very hard to produce in him; for he had an *idea* of a strange fever on him so strong, that it was very hard to destroy it by introducing a contrary one."

As the dismissal of Queen Anne's ministers, which had taken place during our author's absence, had dissipated his hopes of preferment in that quarter, he very readily accepted an offer of making the tour of Europe with Mr. Ashe, son of the Bishop of Clogher. As tutor to this gentleman, he passed four years upon the continent or its islands, and visited many places not usually included in what is termed the grand tour. Apulia, Calabria, and the island of Sicily, particu-

* "It may not be amiss," says the writer of our author's life in the *Biographia Britannica*, "to record a little incident that befel Mr. Berkeley during this tour, in the city of Leghorn; with the relation of which he used sometimes to make himself merry among his friends. Basil Kennett, the author of the *Roman Antiquities*, was then chaplain to the English factory at Leghorn, the only place in Italy where the English service is tolerated by the government. This gentleman requested Mr. Berkeley to preach for him one Sunday. The day following, as Berkeley was sitting in his chamber, a procession of priests in surplices, and with all other formalities, entered the room, and without taking the least notice of the wondering inhabitant, marched quite round it, muttering certain prayers. His fears immediately suggested to him that this could be no other than a visit from the Inquisition, who had heard of his officiating before heretics without license, the day before. As soon as they were gone, he ventured with much caution to enquire into the cause of this extraordinary appearance, and was happy to be informed, that this was the season appointed by the Romish Calendar for solemnly blessing the houses of all good catholics from rats and other vermin; a piece of intelligence which changed his terror into mirth."

larly attracted his attention, and of this last country he had compiled a natural history, the loss of which, in its passage to Naples, must be regretted by every friend to elegant description and curious enquiry.

At Paris, where, upon this second excursion, he had leisure to indulge his thirst of literature and science, he took the first opportunity of waiting upon the celebrated metaphysician Pere Mallebranche; a visit which in its effects unfortunately proved fatal to the French philosopher. Mallebranche had laboured for some time under an inflammation of his lungs, and, when Berkeley appeared before him, was assiduously employed in cooking in a small pipkin a medicine for his complaint. As the system of Berkeley was familiar to the Frenchman through the medium of translation, he seized with avidity the unexpected opportunity of conversing with its author on the subject, and, entering with warmth into the discussion, disputed with so much energy and enthusiasm, that the exertion of voice rapidly increased his disorder, and, in a few days death closed the career of the virtuous and venerable Mallebranche.

Berkeley revisited England in 1721, and, soon after his arrival in London, printed, during the same year, a tract *De Motu*, that he had written at Lyons on his return homeward, and of which he had presented a copy to the Royal Academy of Sciences at Paris. His attention, however, was soon diverted from philosophical pursuits by the universal distress in which he found the nation involved in consequence of the failure of the South Sea scheme, and which so strongly excited his benevolence and commiseration, that he immediately directed his talents towards the alleviation of the public misfortune, and published *An Essay towards preventing the Ruin of Great Britain*. London, 1721.

To his other numerous acquisitions Berkely added a critical knowledge of poetry, painting, music, and architecture; and, owing to his skill in the last mentioned art, Pope introduced him, at this period, to Lord Burlington, celebrated for his judgment and ability in this department, and who was

so much pleased with our author's proficiency in it, and so sensible of his virtue and merit, that he powerfully recommended him to the Duke of Grafton, then Lord Lieutenant of Ireland, as his chaplain. With this nobleman and in this capacity, he went to Ireland in 1721, and having been already elected senior fellow of his college in 1717, he now, on November the 14th of this year, took the degrees of bachelor and doctor of divinity.

The year following his admission to this ecclesiastical dignity brought him a singular and very unexpected accession to his property. Swift, had, it is said, on our author's first arrival in London, in 1713, introduced him to Mrs. Esther Vanhomrigh, the neglected but far famed *Vanessa*. It appears, however, from the assertion of Mrs. Berkeley, the worthy relict of the Bishop, that it was rather to chance than design he was indebted for this introduction, and that, contrary to the account of all his biographers, this was the first and the last time of his life in which he ever saw her.* Struck, it is probable, with the manners and conversation of Dr. Berkeley, Vanessa, when at a subsequent period she became disgusted with the conduct of the Dean, and irritated by his marriage with *Stella*, recollected this interview with pleasure; an impression which must have been strengthened by the noble character that fame attached to the doctor, and which induced her, in combination with the sense of injury that she felt from the desertion of Swift, to alter her original intention of making the Dean her heir, and to divide her property equally between Mr. Marshall, a gentleman of the law, and Dr. Berkeley. In consequence of this change of purpose, Berkeley, to his great surprise, acquired the sum of 4000*l.* and, being constituted by the will, joint executor with Mr. Marshall, had the opportunity of inspecting the correspondence which had for many years passed between Swift and Vanessa, and which, out of delicacy to his bene-

* Vide Corrigenda and Addenda to the 2d vol. of the *Biographia Britannica*, prefixed to vol. iii. of that work.

factress, though he assured Dr. Delany there was nothing of criminality discoverable in the intercourse, he thought proper to suppress.

About two years after this event, he was indebted to his patron, the Duke of Grafton, for a valuable promotion in the Church, and resigned his fellowship for the Deanery of Derry, estimated at 1100*l.* per annum. The views and wishes of our author had for some time, however, been directed to an object which more than any other event in his life marks the great and disinterested benevolence of his heart. He had long cherished, and meditated upon, a scheme for converting the savage Americans to Christianity, by a college erected in the Summer Islands, otherwise called the Isles of Bermuda; and now, seriously determined to carry the project into execution, he proposed to government, in the year 1725, to resign his newly acquired preferment, and to appropriate the residue of his life to the instruction of American youth upon the very limited revenue of 100*l.* per annum.

A plan so evidently the result of the best and purest intentions, Dr. Berkeley enforced with such peculiar eloquence and exalted enthusiasm, that few who heard him expatiate on its utility and moral tendency, went away unconvinced or uninterested in its success. There can be no greater proof, indeed, of the influence of his character and motives over those with whom he associated, than the fact that three junior fellows of Trinity-College, Dublin, the Rev. William Thompson, Jonathan Rogers, and James King, Masters of Arts, agreed to share his fate and fortunes, and to relinquish the most flattering hopes of preferment for a settlement in the islands of the Atlantic Ocean of forty pounds a year!

The Doctor exhibited not only the most persevering industry in forwarding his scheme, but a consummate knowledge of the human mind, and its usual stimulus to action. Not resting, in his application to ministers, merely on the benefit to be derived to his fellow-creatures in a moral and religious point of view from the adoption of his design, he endeavour-

ed to prove that it might in a pecuniary light be attended with considerable advantage to government. He laid before administration an accurate estimate of the value of certain lands in the island of St. Christopher, which had been ceded to Great-Britain at the peace of Utrecht, and by the sale of which he engaged to produce a much larger sum than what ministers had been taught to expect; requiring only in return that a portion of the purchase money should be appropriated to the building of his college. This proposal he took care should, through the medium of a friend, be immediately conveyed to the royal ear; and George the first commanded Sir Robert Walpole to prepare a bill for the purpose, and to exert his interest in carrying it through the house. The minister, notwithstanding, was lukewarm in the business, and all that Berkeley could obtain from him by personal application was a solemn promise of neutrality. As soon, however, as he had obtained this, he applied to every member of the Commons, and representing it as a project favoured by the king, and not opposed by Sir Robert, the bill passed the House with only one dissenting voice. A charter was accordingly granted for the erection of a College, under the appellation of St. Paul's College in Bermuda, to consist of a president and nine fellows, who were under the obligation of maintaining and educating Indian scholars at the rate of ten pounds per annum for each; and, on May 11th, 1726, the House voted an address to his Majesty, praying, that out of the produce of the lands in St. Christopher's, he would be graciously pleased to make such grant as he thought proper for the use of the president and fellows of the College of St. Paul, in Bermuda. In consequence of this address, Sir Robert Walpole promised that 20,000*l.* should be applied, under the direction of Dr. Berkeley, for the completion of his plan; and, to render the undertaking as effective and prompt as possible, private subscriptions were immediately opened and filled to a considerable amount*.

* Vide *Biographia Britannica*, vol. iii. *Corrigenda* prefixed.

Every thing now presaged complete success to the favourite object of our author's hopes and wishes; and, in the fullness of his heart, and in the prospect of blessing countless generations of mankind, he poured forth the following beautiful and truly poetical effusion:

The muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time
Producing subjects worthy fame:

In happy climes, where from the genial sun
And virgin earth such scenes ensue;
The force of art by nature seems outdone,
And fancied beauties by the true:

In happy climes, the seat of innocence,
Where nature guides, and virtue rules;
Where men shall not impose for truth and sense,
The pedantry of courts and schools.

There shall be sung another golden age,
The rise of empire and of arts;
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay,
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way:
The four first acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last.

During the preparations for his departure, Dr. Berkeley entered into a marriage, on August 1, 1728, with Anne, the eldest daughter of John Foster, Esq. speaker of the Irish House of Commons. He permitted not this event, however, to interfere in any degree with the speedy accomplishment of his views in America; but about the middle of the September following, embarked with his lady, a Miss Hancock, and two gentlemen of fortune, for the western continent.

Having reached Rhode-Island, which lies nearest to Ber-

muda, he thought proper to reside upon it for some time, with the view of purchasing lands on the neighbouring continent for the support of his college, depending upon the promise of government, that the parliamentary grant should be transmitted as soon as he had chosen, and agreed for, the necessary quantity of ground. The money, however, was never paid; and, after two years fruitless solicitation, he had the mortification of being informed, through the Bishop of London, that the sums arising from the sale had been diverted into another channel; and that upon application to Sir Robert, he gave no encouragement to the Dean's further residence in America, but in confidence advised him to relinquish his expectations, and to return immediately to Europe.

Thus perished, through the folly and duplicity of the minister, a project which must ultimately have been productive of incalculable benefit to the new world, and on which its amiable and worthy author had expended the greater part of his property, and several of the best years of his life. America will probably never forget the mission of this great and good man; his kindness, charity, and beneficence, his animating example and unwearied labours in the discharge of his clerical functions, during the whole time of his residence in that country, were such as to endear him to its natives with an attachment almost bordering upon adoration. The name of Berkeley still sounds in their ears as the name of a friend and benefactor.

On the Dean's arrival in London, he immediately took care to return all the private subscriptions which had been advanced for the support of his college; and resuming his duties as a minister, preached, in February, 1732, before the Society for the Propagation of the Gospel in Foreign Parts. During the course of the same year appeared, in the publication of the *Minute Philosopher*, the result of his leisure hours while resident in America. It is written in the form of dialogue, and for the purpose of refuting the pernicious systems of the atheist, the fatalist, and the sceptic. The attempt was equally laudable and successful; and convinced the world, that

however singular and visionary the Dean might appear in his philosophical reveries, he was a firm believer in the truths of christianity, and a most able defender of its divine origin and evidences. The style and manuer of this work are built on the model of Plato, and may be justly deemed one of the most happy imitations of the Grecian philosopher, of which our language can boast. There was in Berkeley, indeed, much of the sublimity, the imagination, and enthusiam, which characterize the genius of Plato.

It was, probably, in a great degree owing to the impression which the *Minute Philosopher* made upon Queen Caroline, who had previously, however, held the character of our author in high estimation, that Dr. Berkeley obtained his further preferment. After reading that work, which had been presented to her by Dr. Sherlock, she nominated him to the rich deanery of Down in Ireland; but, owing to some want of formality in acquainting the Lord Lieutenant with her purpose, an opposition on the part of the viceroy took place; and the Queen, not willing to press the matter, declared, that, *since they would not suffer Dr. Berkeley to be a Dean in Ireland, he should be Bishop*. On the first vacancy, therefore, which occurred, he was promoted to this high dignity, and on the 19th of May, 1734, consecrated at St. Paul's Church in Dublin, Bishop of Cloyne.

On this see, with the exeception of one winter occupied by parliamentary business in Dublin, he constantly resided for eighteen years, and until the bad state of his health compelled him to relinquish its duties for the shades of retirement. His episcopal functions he discharged with all the zeal and unwearied assiduity characteristic of the primitive ages of christianity; and early after his admission to the Prelacy he formed, and adhered to, the resolution of never changing his see. Temptations were not wanting to seduce him from his purpose; for "humble and unaspiring as was the Bishop of Cloyne," observes Mrs. Berkeley, "the Earl of Chesterfield sought him out;" and when, as a tribute to exalted merit, that nobleman offered to him the see of Clogher, where he

was told he might immediately receive fines to the amount of ten thousand pounds, he consulted Mrs. Berkeley, as having a family; and, with her full approbation, not only declined the Bishopric of Clogher, but the offer which accompanied that proposal, of any other translation which might become feasible during Lord Chesterfield's administration.

The primacy was vacated before the expiration of that period. On that occasion, the Bishop said to Mrs. Berkeley, "I desire to add one more to the list of churchmen who are evidently dead to ambition and avarice*."

Though fully occupied by ecclesiastical affairs, the Bishop ceased not to employ his pen in support of religion, patriotism, or science. Shortly after his arrival at Cloyne, he produced his *Analyst*, an attack upon the scepticism of Dr. Halley, which was followed the succeeding year by *Queries* for the good of Ireland; and in 1735, by *A Discourse addressed to Magistrates*, all strongly tending to promote the welfare and happiness of society.

The sedentary life which, compared with his former activity, our author now passed at Cloyne unfortunately brought on, in the course of a short period, and about the sixtieth year of his age, a nervous colic, from which he suffered severely. Having received much benefit, however, from the use of Tar-water, his benevolence led him to wish its virtues more known; and in 1744, he published his *Siris, a Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar-water*. This work is singularly curious for the multifarious erudition that it embraces, and for the art with which the Bishop has contrived to introduce the most profound philosophical and religious speculations. "Many a vulgar critic has sneered at it," says Dr. Warton, "for beginning at *Tar* and ending with the *Trinity*; incapable of observing the great art with which the transitions in that book are finely made, where each paragraph depends upon and arises out of the preceding, and gradually and imperceptibly leads on the reader,

* Vide Corrigenda to vol. iii. of the *Biographia Britannica*.

from common objects to more remote, from matter to spirit, from earth to heaven*." The immediate consequence of this pamphlet was, that Tar-water became extremely popular and fashionable; but time discovering its effects not to be adequate to the eulogium which the good Bishop had bestowed, it has since experienced a total neglect, perhaps as unmerited as was its former exaggerated reputation.

During the rebellion of 1745, his lordship addressed a *Letter to the Roman Catholics* of his diocese; and in 1749, another to the clergy of that persuasion; they were both received with the most marked cordiality and attention; and the respectable body to whom the latter was addressed, not only returned him their public thanks, but expressed the highest sense of the worth and utility of his character. To these publications he added, in 1750, *Maxims concerning Patriotism*; and in 1752, *Further Thoughts on Tar-water*, being the last production that issued from his pen.

The infirm state of health under which Dr. Berkeley now laboured, induced him to wish for a retreat from the cares and business of life; and he had for some years fixed upon Oxford, as the place best calculated to gratify a literary leisure. In this choice he was still further confirmed by the opportunity which it would now afford him of superintending the education of one of his sons, recently admitted a student of Christ-church. Averse, however, to the idea of non-residence, which he deemed it incumbent upon every prelate to avoid, he offered to exchange his bishopric for a canonry or headship at Oxford. Not succeeding in this attempt, he had recourse to an expedient which no person, perhaps, save the Bishop of Cloyne, would have been disinterested enough to adopt; he wrote to the Secretary of State, requesting leave to resign his bishopric, worth at least 1400*l.* per annum. The king, not willing to lose so great an ornament to the church, refused to comply with this extraordinary petition, and, after declaring that Dr. Berkeley *should die a bishop in*

* Warton's Essay on Pope, vol. ii.

spite of himself, granted him permission to reside wherever he might think proper.

His lordship accordingly removed to Oxford with his lady and family in July, 1752; but, so delusive, so fragile, are the schemes of human comfort, that only a few months elapsed ere this great, this excellent man was summoned to another world. He expired on Sunday evening, January 14th, 1753, in the 79th year of his age, and while Mrs. Berkeley was reading to him the fifteenth chapter of St. Paul's first epistle to the Corinthians. On this sublime and awful lesson he was commenting, with his usual energy and ability, when he was, in an instant, deprived of existence by a paralytic affection of the heart.

It may be said of Berkeley without exaggeration, that, in point of virtue and benevolence, no one of the sons of men has exceeded him. Whether we consider his public or his private life, we pause in admiration of efforts uncommonly exalted, disinterested, and pure. He was alike an object of enthusiastic love and admiration to extensive societies, and to familiar friends; and in the relations of domestic life his manners were uniformly mild, sweet, and engaging, and in a pre-eminent degree calculated to ensure the most durable and affectionate attachment. Such, indeed, was the energy and impressive beauty of his character, that it was impossible to be many hours in his company without acknowledging its fascination and superiority; and it is recorded of Bishop Atterbury, that after an introduction to him through the medium of Lord Berkeley, lifting up his hands in astonishment, as Mr. Berkeley quitted the room, he exclaimed to his lordship, "So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but Angels, till I saw this gentleman*." In short, after the most rigorous survey of the motives and actions of the Bishop of Cloyne, we are tempted to assign, in the language of Mr. Pope, and with no suspicion of hyperbolical praise,

* Vide Duncombe's Letters, p. 106, 107, note.

To Berkeley every virtue under heaven†.

Of the intellectual powers of the Bishop, it may be observed, that, though strong and acute in no common degree, they were frequently mingled with too much enthusiasm and imagination for the purposes of strict philosophical ratiocination. His knowledge, however, was of great compass, and extended to all the useful arts and occupations of life; of which, it has been said, that there was scarcely one, liberal or mechanic, of which he knew not more than the ordinary practitioners‡.

Of the papers which Berkeley contributed to the *Guardian*, by far the greater portion is employed in defending christianity against the attacks of the Free-thinkers, and especially against Collin's "Discourse on Free-thinking;" a production which, though in a high degree superficial and abusive, had, from its novelty and effrontery, a considerable circulation. The Bishop's first essay on the subject commences as early as No. 3, in which he very pointedly exposes the folly and impiety of Collins and his disciples. He prosecutes his design of exposing this mischievous sect, and of elucidating the great truths of religion, in No. 27, on the expectations of a future state; in No. 39, which very humorously records his Observations on the Pineal Gland of a Free-thinker; in No. 55, on the Importance of Christianity to Virtue; in No. 62, on the utility of public schools; in Nos. 70, 77, and 83, on the narrowness and shortsightedness of Free-thinkers; in No. 88, on the superior excellence of the scriptural conception of the Deity; in No. 89, on the nature of a future state as delineated in the New Testament; and in No. 126, on the endearments of friendship and benevolence.

These eleven Essays place before the reader, in a very popular and pleasing manner, and in a style of great perspicuity, many of the evidences and arguments for the authenticity and rationality of revelation; and refute, by a chain of

† Warton's *Pope*, vol. iv. p. 347, line 2.

‡ Blackwell's *Memoirs of the Court of Augustus*, vol. ii. p. 227.

reasoning of easy comprehension, the absurd dogmata and inferences of those who very improperly called themselves Free-thinkers ; an appellation which from their adoption and abuse of the term has since nearly become synonymous with the bigotry of scepticism.

On topics of a more miscellaneous nature, Dr. Berkeley has written but three numbers in the *Guardian* ; No. 35, on the discovery of the Pineal Gland by Descartes, and on the author's imaginary residence in the glands of philosophers, poets, beaux, mathematicians, ladies, and statesmen ; a paper of a humorous and satirical tendency. No. 49, is an essay of considerable merit on Pleasures natural and fantastical, a subject of the first importance ; as a taste for unsophisticated, for cheap, and easily procurable pleasures, forms one of the chief ingredients in the cup of human happiness. The Bishop has presented us on this head with some just observations on the misery attendant upon excessive and artificial desires, and has painted in forcible language the permanent gratification resulting from the confinement of our wishes and enjoyments within the range of such rational and simple pleasures as we have the prospect of usually attaining. No author, however, has on this theme surpassed Dr. Aikin ; in whose letters to his son are some admirable remarks on the utility, and absolute necessity indeed, to human comfort, of cultivating and cherishing an attachment for cheap pleasures. Of these he very properly arranges domestic enjoyments in the first rank, books in the second, conversation in the third, the study of nature in the fourth, and a taste for the beautiful and sublime in the fifth and last. I cannot forbear indulging myself with a transcription of his eulogium on the resources to be derived from a library.

“ At the head of all the pleasures,” he observes, “ which offer themselves to the man of liberal education, may confidently be placed that derived from books. In variety, durability, and facility of attainment, no other can stand in competition with it, and even in intensity it is inferior to few. Imagine that we had it in our power to call up the shades of the

greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics—what an inestimable privilege we should think it!—how superior to all the common enjoyments! but in a well-furnished library we, in fact, possess this power. We can question Xenophon and Caesar on their campaigns, make Demosthenes and Cicero plead before us, join in the audiences of Socrates and Plato, and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men in their best dress. We can at pleasure exclude dulness and impertinence, and open our doors to wit and good sense alone. It is needless to repeat the high commendations that have been bestowed on the study of letters, by persons who had free access to every other source of gratification. Instead of quoting Cicero to you, I shall in plain terms give you the result of my own experience on this subject. If domestic enjoyments have contributed in the first degree to the happiness of my life (and I should be ungrateful not to acknowledge that they have), the pleasures of reading have beyond all question held the second place. Without books I have never been able to pass a single day to my entire satisfaction: with them no day has been so dark as not to have its pleasure. Even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days in the most disagreeable parts of my profession, with all the difference in my feelings between calm content and fretful impatience. Such occurrences have afforded me full proof both of the possibility of being cheaply pleased, and of the consequence it is of to the sum of human felicity, not to neglect minute attentions to make the most of life as it passes. Reading may in every sense be called a *cheap* amusement.—No apparatus, no appointment of time and place, is necessary for the enjoyment of reading. From the midst of bustle and business you may, in an instant, by the magic of a book, plunge into scenes of remote ages and countries, and disengage yourself from present care and fatigue. “Sweet pliability of man’s spirit, cries

Sterne, on relating an occurrence of this kind in his Sentimental Journey,) that can at once surrender itself to illusions, which cheat expectation and sorrow of their weary moments' * !"

The last paper that we have to notice, as written by the worthy Bishop, is No. 69, containing a high but just character of Fenelon's "Demonstration of the Existence, Wisdom and Omnipotence of God," and terminating with a translation of the prayer which closes that pious and impressive work.

[The following forcible remarks, for which we are indebted to the *Quarterly Review* for Dec. 1812, we would recommend to the candid perusal of all those who are fond of reiterating the charge that while the articles of the Church are Calvinistic, her clergy are Arminian.]

On the DISPUTE between CALVINISTS and ARMINIANS.

In every regular discussion of the subjects between Calvinists and Arminians, the degree of corruption entailed upon our natural will by the fall of Adam must take the lead. Those who hold that corruption to be so entire as to render the human will, unless regenerated and renewed by grace, altogether averse from spiritual things, and morally incapable of any obedience to the divine commands, must necessarily be brought to a dilemma, which carries them to all the consequences on which they found their objections against Calvin's decrees. This has not always been kept in view by modern divines, and it even seems doubtful, from the terms of his third article, whether it occurred to Arminius himself. Many who strenuously oppose the tenets of personal election and irresistible grace, do not hesitate to agree with their adversaries as to the natural aversion from holiness in the unrenewed mind; but they differ from them in the assertion, that grace to counteract the evil tendency is fully bestowed, not merely on the elect, but on every man. Be it so: but this grace, confessedly, is often abused. "It does not force the man to act against his inclination, but may be resisted and rendered ineffectual by

* Letters from a Father to his Son, vol. i. p. 239, &c.

the perverse will of the impenitent sinner." It follows, that where it produces not the fruits of holiness, man's will rejects and quenches it; where it is received it becomes effectual through the co-operation of the same will. Whence, then, is this co-operative will to be derived? It cannot be from nature, because it is a good will, and goodness is excluded from the natural will by the hypothesis; and if it is of grace, it must be of special grace co-operating with the common grace bestowed upon all men equally. Here, then, we have all that the Calvinist demands; and the difficult question may be retorted upon us, Why is this special grace bestowed upon any, if it is not bestowed universally? And how is man to be judged, if his will is thus predisposed to evil from which he has no natural inclination to escape?

It is of great importance to observe this indissoluble connection between the total corruption of the human will and the doctrine of personal election, when the opinions supported by our church are made a question of controversy. The ninth article asserts, that "original* sin is the fault and corruption of the nature of every man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." These terms imply a strong moral difficulty, but not a moral incapacity; they affirm that man is very far gone from original righteousness, not that he has no seeds of righteousness remaining; that the brightness of his original glory is obscured, but not that it is extinguished. The degree of natural corruption is, in fact, the basis on which the whole superstructure must rest, whether it be erected by Calvin or his opponents. The insertion and studious retention of these limited expressions on this subject shews that the framers of our articles were well aware of its importance; and as long as the church is in possession of this vantage-ground, it is an

* We have seen it observed, justly enough, that the Latin expression is stronger, which says, "ab originali justitia quam longissime distat." But it is not the Latin, but the English, article which has been proposed for subscription ever since the first ratification in the year 1562.

error, if not a calumny, to assert that her articles are Calvinistic while her clergy is Arminian.

Our next inquiry must be, on what foundation it is asserted, that man is morally unable, by the means either of his own natural powers or of common grace, to will any thing that can render him an object of favour in the sight of God. The broad distinction drawn by Calvinists is this; the natural will, they say, can enable a man to perform the various moral duties of life, and to abstain from sinful actions; it is capable of "natural affection towards relatives, and humane compassionate feelings towards our fellow-creatures;" but it can incline to none of these things on that principle of obedience to God which alone can render them acceptable to him. "Of love to God, and love to man for the Lord's sake, and according to his will, fallen man is absolutely incapable except by the special grace of God."

Now this distinction, if it is just, must be founded either on reason or on scripture. But it is not founded on reason. The same natural understanding which points out to us the different degrees of regard due to other men, according to the relation we bear towards them, and shews us our social duties and our personal obligations, renders it evident that when these duties appear to be enjoined as positive commands by him who is supreme in nature, they must be performed in allegiance to him and in obedience to his injunction. Such is the actual conclusion of reason.

But the gospel, it is alledged, directing to the right performance of our duty from a right principle, by a right rule, and to a right end, "gives the moral duties a new nature, and turns them into evangelic obedience." No; it does not change the nature of the action, but simply of the object for which it is performed. When Socrates dissuaded the youth of Athens from immoralities, as being unworthy of the purity of the soul, and when a christian preacher reproves vice as being contrary to the revealed will of God, will it be affirmed that the different motive employed to sanction the same precept changes the nature of the action in one who

conforms to it? Or will it be argued, that man, by common grace, can forbear from sin on such motives as an ancient philosopher might propose, but not on the higher motive enforced by the Christian, without the farthest assistance of special grace? Surely it is not reason which leads to the conclusion, that the stronger the motive, the greater is the difficulty, and higher in proportion the degree of grace required to secure our obedience.

The doctrine of Scripture, to which we must now turn, is never contrary to the conclusions of our reason, though often above them. There we are told, not that by our natural powers we can discharge our relative duties, so as to be useful in society but not so as to satisfy the Almighty; but that we can “do,” viz. accomplish and bring to execution, “no good thing of ourselves; that it is God who maketh us perfect in every good work, to do his will, working in us that which is well pleasing in his sight.” St. Paul accuses the heathen world, not because they were moral on wrong principles, for “a man will be judged according to that which he hath,” but because they were immoral against their principles, and did not act up to “the law written in their hearts,” being positively “filled with all unrighteousness.” The distinction that is drawn between the works of the flesh and the fruits of the spirit is plainly between the virtues and vices collectively, not between the effects of common and those of extraordinary grace. The converts were no where told that they were displeasing to God, as far as they did “by nature the things contained in the law,” but that they must now perform the same moral duties on a higher motive, as servants, and, after all, “unprofitable servants,” because “they believed in Christ,” because “Christ loved them,” and because all is to be referred “to the glory of God.” The tenor of Scripture, in short, is not that Cornelius “feared God with all his house, and gave much alms to the people, and prayed to God alway” by a different sort of grace from that by which, after his conversion, he “worked out his salvation,” but that the same grace co-operates with the reason and nat-

ural powers of all, whether heathen or Christian, who do not reject the gift, different indeed, in degree, but not in nature.

That the human will is not so entirely corrupt, but that it has still a principle or power left (we do not say “to turn or prepare itself for good works,”) but to co-operate with divine grace towards spiritual things in a manner quite inconsistent with the moral inability ascribed to it by Calvinists, may be satisfactorily gathered from Scripture, notwithstanding the strong expressions which only a Pelagian can resist, declaring its inherent pravity and inclination to evil. The much disputed passage of St. Paul cannot be received in any other sense without a total disregard of the context,* where he says, “*To will* is present with me, but how to *perform* that which is good I find not. For the good that I would I do not, but the evil which I would not that I do. For I delight in the law of God after the inward man.” With the inward man, then, i. e. with reason, and the will resulting from the proper exercise of reason, grace co-operates, without which it could produce no effectual result, fruitlessly “warring against the law of sin which is in the members.”

In our view of the matter the same doctrine is clearly laid down by the example of the prodigal son, who is represented, “when he came to himself,” that is, when his reason led him to reflect on the situation to which he had been reduced by guilt and folly, as exclaiming, “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.” The assistance which these first motions of the will, arising from the sincere use of the understanding, instantly and continually receive, and by which, alone, they became effectual, is beautifully described in the following verse:—“And when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him.”

* See Hammond in loco, who certainly cannot be considered as an interested witness. He plainly points out the difference between this passage and that in the epistle to the Galatians, ch. 5, which is commonly considered as parallel.

No other conclusion can well be drawn from the parable of the sower; and it receives a strong corroboration from numerous detached passages which it would be tedious to dwell upon singly. Nor is there any thing unintelligible in the co-operation which is here intended. The Calvinist, indeed, would deny all moral exertion unless the natural will were previously renewed by grace. But those cannot be addressed by argument who think it a reply to assume the very point in question. Let them, then, appeal to authority, and attempt, by their view of the subject, to reconcile those passages of Scripture which, taken separately, on either side, would lead to opposite conclusions. On the supposition that man, by sincerely meditating on the motives set before him by the Gospel, may willingly incline to a corresponding course of conduct, and that this conviction of his understanding is accompanied and assisted by the Holy Spirit, in proportion to its sincerity and ardour, the different tone of these passages may be easily referred to the prominent impression on the writer's mind at the moment, either of the urgent necessity of man's so exerting his own faculties as to draw upon them the divine assistance, or (the more exact supposition perhaps) of his so far distrusting them as to preserve the consciousness of his entire dependence on the Holy Spirit for their perseverance and effect. But it is impossible to account for the discrepancey, either under the Palagian idea of man's unassisted powers becoming effectual, or under the opposite notion of grace superseding all his natural will and inclination.

It has sometimes been argued that the doctrine of justification by faith cannot be consistently maintained by any who deny the total and entire corruption of human nature. Holding that doctrine, as it will presently appear we do, to be the great essential of Christianity, to be the motto of that banner under which all who subscribe to it may justly range themselves, and reckon all other differences as comparatively trivial, we would instantly renounce any interpretation of Scripture with which that doctrine was irreconcilable. But is there no medium between the complete bondage of the will on one side and self-

righteousness on the other? Does it follow by a necessary connection, that man must claim his acquittal as a right from his Almighty Judge because he is free to choose when good and evil are placed before him? As well might it be said that a drowning man was his own preserver because he had strength to turn his head towards the shore, or to cry out for assistance, as the human race, weak and infirm of purpose as they are, cannot stand in need of an atonement whilst it is allowed that a single good principle remains within them.

A sketch of the Character of Dr. JOSEPH PRIESTLEY—the celebrated UNITARIAN TEACHER.

Dr. Joseph Priestley, was a dissenting minister at Leeds in Yorkshire, whose philosophical attainments and discoveries are known to all, while his real character, as a man and a christian, is understood by few—few at least who are not disposed to do it more or less than justice. He was bred a rigid Calvinist: his understanding was acute and vigorous, his ardour in the pursuit of knowledge unremitted, his intrepidity unconquerable, and his confidence in his own powers elate and haughty. His morals were spotless, his manners gentle and pleasing, unless he were contradicted, when he would retort even on his own brethren with asperity. Open and unreserved, his conversation overflowed with curious and original information, which he communicated with a clearness and purity of diction peculiar to himself: for though his classical education had been bad, though he seemed unconscious of the defect, he had made himself, by philosophical intuition into the English tongue, a great master of its nature and graces. In his theological and philosophical pursuits he seemed to be compounded of two different men. It was not to his penetrating genius only that mankind are indebted for his vast discoveries in chemistry, but to a spirit of investigation exact and persevering in this department—proceeding by cautious induction which allowed much slower understandings to keep

pace with his own, and guarding against error in his conclusions by frequent repetition of his experiments. It is not a little remarkable, however, that in his theological pursuits, and more especially in those of ecclesiastical history, in which he most disgracefully failed, the conduct of his understanding was precisely reversed. He began with conclusions, and then sought for premises to justify them. Having previously made up his mind that certain doctrines could not have come from God, he proceeded by a species of analysis peculiar to himself, to demonstrate that they were not contained in Scripture. To this end the analogies of language were set aside, grammar tortured, and rules of lax interpretation applied to the most decisive and convincing texts, by which any thing might be deduced from any thing. Above all, mystery was to be discarded; and the philosopher, who knew and acknowledged that the most common operations of nature quickly ran up into causes and principles, which eluded even his own penetrating research; when he assumed the character of the theologian, and undertook to investigate subjects which are in no degree the objects of sense, would not endure that the Almighty should "veil himself in clouds," and that "darkness should be the habitation of his seat."

It has been already stated that he was bred a rigid Calvinist; but he had scarcely emerged into manhood when his free and excursive mind broke the fetters of that severe and servile system. Thus far all was well.—But conceiving, it seems, that to know more of religion was to discover less and less in revelation, as he proceeded in his wild and arrogant career, almost every essential article of Christianity, the doctrine of atonement, the trinity of persons in the godhead, the divinity of the second and third persons, the pre-existence of Christ, the personality of the evil being, the inspiration of scripture were gradually evaporated by his critical alembic; all the direct and pointed language of the New Testament on these awful subjects was resolved into metaphor—all the irresistible, though oblique inferences to be drawn from the language of the sacred writers, were rejected as deduced

from the illogical premises furnished by weak and illiterate men; and in this wild waste of all that was peculiar in revelation, and all that was venerable in Christian antiquity, the doctrine of the resurrection alone appeared, and that too so qualified as to become an extinction of all individual essence, if not a new creation. At length, the man Christ Jesus himself, long before degraded to the mere rank of a teacher and a prophet, became a "fallible," nay, a "peccable" man!—In this portentous progress, he appeared, as was said of another great and prostituted genius, "to have lost his wits when he lost his honesty." In the theological lucubrations of Priestley, it were in vain to seek for the acumen, the penetration, the philosophic *epocha* of his better hours and happier pursuits. Secure of belief and admiration from a train of feeble and devoted followers, he seems to have wantoned in his tyranny, and to have tried into what depths of error and absurdity they would be contented to plunge with him.—Meanwhile, his party, his little Unitarian party, was the church, a Goshen where light and sunshine prevailed, while all the christian world beside was enveloped in Egyptian darkness. To profound learning, which detected his ignorance, to acuteness which unravelled his sophistries, and to powerful and impassioned eloquence, which sometimes attempted to arouse him to a sense of consequences—affected compassion, cool derision, and sometimes gross scurrility were the replies. To confute him was easy, to convince him hopeless, to silence him impossible.

(*Quart. Rev.*)

FOR THE CHURCHMAN'S MAGAZINE.

On Liberality of Sentiment.

No. I.

MUCH as the virtue of Christian Charity is made the subject of discussion and conversation, it seems not by a great proportion of men to be well understood; neither is it by those who converse the most loudly about it, most effectually

practised.—Men may talk much of their generosity, their faith, their love and zeal, but after all, it is by their actions that we are to determine the extent of their goodness, at least, so far as we are concerned to understand it.

Liberality of sentiment may be defined to be that expansion of mind, that freedom from low and narrow prejudices which dispose a man favourably towards such as differ from him in opinion. The man of enlarged and generous views will distinguish between the opinion that he condemns, and the person who entertains that opinion.

There are those who extend their liberality to a total indifference as to either error or truth—they make great boast of their perfect freedom from all kind of prejudice, when in reality they are perfectly unconcerned whether truth or falsehood, vice or virtue have the ascendancy. It is not unfrequently the case that absolute unbelievers, those who are even rejoiced at the downfall of truth make great pretensions to liberality.—There are others who are regarded as possessing great freedom from prejudice, and commended for liberal dispositions, when in reality, they have only that passive cast of constitution which while it indisposes them for the maintenance of their own sentiments prevents them from making the least opposition to the opinions of others. This may arise from a mind which fears and dreads to offend, and is always unwilling to contradict; but though *a meek and quiet spirit is in the sight of God of great price*, we are never to sacrifice to this disposition, our regard for what we consider the truth: it is always a struggle in an amiable mind to contradict and oppose, but an inflexible love of truth is an essential ingredient in the composition of a truly amiable and pious mind; those therefore, are to be commended, who notwithstanding their reluctance have such strong convictions of duty as induce them to do violence to their feelings.

That is real liberality of sentiment and noble Christian Charity which is above all undue and mean attempts to propagate a favourite opinion, and which despises all unworthy ar-

tifices to misrepresent and discolour the opinions of others. A man of liberal mind, however he may regret the spread of what he most conscientiously considers error will feel no malignity or bitterness towards those who differ from him. He has a firm and inflexible attachment to his own opinions, still he is willing to investigate again and again, the doctrines he embraces, in order to ascertain whether he may not possibly be wrong. And however he may find himself obliged to condemn the opinions of others, he will be always ready to allow them as much honesty of intention, and purity of motive, as he possesses himself. He will not in condemning the error, pronounce judgment upon him who holds it.

Opposed to this liberality of sentiment which from the language we daily hear, we might suppose all regard as of the very highest importance, stands the frightful spectre bigotry. Here, there is great inaccuracy in the minds of most people. With many, the preference given to certain doctrines and opinions will be denominated bigotry. An attachment which has been formed after the most deliberate examination, and which is most sincerely adhered to is frequently branded with this odious name. It will be well in this place, to understand the precise meaning of this word. Bigotry is defined by the most accurate writers, to be a blind zeal, a tenacious adherence to certain opinions which have been adopted without investigation, and which are asserted and defended without argument, and with a malignant and intollerant spirit towards all who question, or deny them. The charge of bigotry therefore, is a very serious one. It is to accuse men of ignorance, possessing the most base and malevolent passions. Bigotry is the parent of persecution, and in every bosom effected by it produces even a willingness to exclude from the favour of God those who will not embrace certain favourite doctrines and opinions. Bigotry would stand at the gate of Heaven, and refuse an entrance there, to all who had not subscribed a particular creed. It is both the offspring, and the nurse of ignorance; for as it takes up and adopts opinions without examination, so does it

preclude all disposition to enquire into the reasonableness of opposite sentiments. Whatever may be thought by the generality of readers to the contrary, this is unquestionably an important subject. If to establish wrong and unscriptural principles of conduct, if to entertain towards our fellow men unchristian feelings be sinful, and offensive in the sight of our everlasting Judge, then it certainly becomes us seriously to reflect upon our dispositions, to examine ourselves, as to our real attachment to what we honestly believe to be the truth. While we ought to be very careful how we give way to the influence of prejudice, and a misguided zeal, we are to be quite as watchful that we do not, for the sake of appearing liberal minded become indifferent to the cause of truth and virtue. True Christian Charity, a genuine liberality of sentiment stands between a bigoted, malignant, and intolerant spirit on the one hand, and an indifference and unconcern for the spread of sound principles, on the other.

The liberal deviseth liberal things, and by liberal things shall he stand. While his mind is entirely free from a contracted and persecuting spirit, he has a firm and honest regard for the honour of his God, and the prevalence of truth, and nothing has power to dissuade him from their defence. He opposes with plainness, doctrines which he cannot believe; still, he cherishes good will to those who hold them. While he has a love for the truth for her own sake, and while he holds *not the persons of men in admiration* because they may chance to agree with him, he will not hold in disgust the persons of those who differ from him in their sentiments. With dispositions like these, he stands before his God. He will receive a reward for his zeal and boldness, in defence of the truth and he will enjoy the commendation of his judge for right feelings towards his fellow-men.

The various considerations which should prompt us to the cultivation of liberality of sentiment, shall be made the subject of a future paper.

R.

*The ETERNITY of GOD—a SERMON: by the Right Rev.
Bishop MOORE.*

Psalm 90. 2.---Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

THIS is a sublime representation of the self-existent Jehovah, He always was, and will never cease to be. From eternity, He was happy in his own infinite perfections; and to eternity, He will continue the same all-perfect Being. Before any part of the surrounding universe: before any thing animate or in-animate was called into existence; before the mountains were brought forth, or ever the earth and the world were made, He was God; and, whatever changes may take place in the works of his hands, He will remain without alteration; with him is no variableness, neither shadow of turning. And what human intellect can form an adequate conception of that great Being who never had a beginning? We are overwhelmed by the astonishing idea: we are lost and utterly confounded, while we attempt to fathom the deep abyss of the eternity of the Divine Nature. God is called light: He is said to dwell in light; but, then, it is light which no man can approach unto, not from its *distance*, but its *brightness*. HIM no man hath seen, nor can see; not from the obscurity of the object, but from the disproportion of the faculty by which it is contemplated. Even Angels veil their faces, as they stand round the throne of the Almighty; and what mortal eye can endure the dazzling glory? Unable to gaze, we must shrink from it, in silent adoration; satisfied of the impossibility of comprehending by our finite faculties his infinite perfections, we cannot sit down contented to know only in part: we must listen with profound humility, to these awful interrogations; “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea.”

But, although this measure in its utmost extent, be far beyond the reach of our limited powers ; to a certain degree, it may be comprehended. Although we cannot by searching find out the Almighty unto *perfection* ; we may discover much of his excellent greatness. Although we cannot cast our feeble eye to the highest height of heaven, we may see enough of the Divine Glory for all the purposes of adoration, and praise, and humble obedience. To illustrate this truth, will be the business of the following discourse ; the observations that will occur in which, it is hoped, will not be deemed inapplicable to the present season.* From reflections on eternity, the transition is easy to the fleeting nature of time : from meditations on God, we are naturally led to the services which ought to be offered to him by his creature, man.

It is an incontrovertible truth, that something must have existed without a beginning ; for if there had ever been a moment when there was nothing in existence, it would have been impossible for any thing ever to be. This may be wonderful to us : by our limited understandings, eternity may be incomprehensible ; but, it is, nevertheless, true, that God was from everlasting.

Let this reflection abate the pride of human reason, and teach us the necessity of humility. God alone can perfectly comprehend his own nature ; and whatever discoveries in his sacred word, he has been pleased to make to us respecting the manner of his existence, they are to be received and submitted to upon *his* authority, although beyond the reach of *our* comprehension. The mysteriousness of God's declarations is not to be alledged as an argument from which to infer that they are not true. The human mind is not, surely, commensurate to all truth. Instead of disputing the mysterious doctrines contained in the Holy Scriptures ; let vain imaginations be suppressed in our hearts ; let every high thought be prostrated before infinite wisdom ; let our language be, " such knowledge is too wonderful and excellent for me, I cannot attain unto it." Upon this principle, let us humbly acquiesce,

* This Sermon was preached on New-Year's day.

when we are required to worship the Great Supreme under the three characters of Father, Son, and Holy Ghost. We cannot, indeed, comprehend how three persons exist in the unity of the godhead ; and is it not equally incomprehensible how the same God exists “ from everlasting, and world without end ? ”

In the revolutions of the illimitable ages of eternity, it pleased *Him*, who was thus from everlasting, to exert his creative power ; to call forth into existence numberless creatures of various orders and degrees of perfection : He spoke, and it was done ; He commanded and it stood fast : the universe arose from nothing in due measure and proportion, exactly according to the divine idea : He saw every thing that he had made, and behold, it was very good. That Almighty Being who created, must certainly be entirely competent to the government of his own works. He is perfectly acquainted with all their properties and powers and relations and nice dependencies. Accordingly, we are told, that He ruleth among the armies of heaven and over the inhabitants of the earth, that He upholds all things by the word of his power, that throughout the whole extent of creation, his is the kingdom, the power, and the glory.

Let this consideration lead us, in all circumstances to repose an unshaken confidence in the wisdom and goodness of his providence. Are his paths in the mighty waters, and his footsteps not known by *us*, who can trace but a small part of his progress ? Are clouds and darkness frequently round about the habitation of his seat, so that our feeble eye cannot penetrate the mysteriousness of his dispensations ? Do we often behold the wicked in prosperity, and the virtuous depressed ? Are we suffering under present calamity ; or are we alarmed with the apprehension of evil to come ? God still sitteth in the heavens, and ruleth over all. His eye runneth very swiftly from one end of his creation to the other. He accurately discerns all causes and their effects. All the complicated connections in the mighty scheme of his government, are at once open to his view ; and, we may take com-

fort in all our trials, and rest assured that He will eventually make all things work together for good to those who love and serve him; we may say with the Psalmist, "Lord, thou hast been our refuge, from one generation to another," and thy loving-kindness and mercy will follow us all the days of our life.

This stupendous system of which our earth is a part, has not yet existed six thousand years. And, in the sight of that Being who inhabiteth eternity, how inconsiderable, how momentary must appear the longest period of time! What is the revolution of a year; the most protracted life of man; the generations of mankind passing like shadows over the face of the earth; the continuance of the most mighty empires; nay, what is all the time that has elapsed since the greater and the lesser lights were formed to rule the day and the night, when compared to that *everlasting duration* which was past, before the sun came forth rejoicing to run his course, before time began his rapid career? Well might the Psalmist exclaim in some of the verses immediately following the text; "A thousand years in thy sight are but as yesterday, seeing that is past as a watch in the night. Thou turnest man to destruction; thou sayest, come again, ye children of men"—come again, according to the original sentence, to the dust from which ye were taken. "As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass: in the morning, it is green and groweth up; but in the evening, it is cut down, dried up, and withered."

Let these reflections check the extravagance of human hope, and moderate the vain exertions of mankind in the acquisition of earthly honor, and power, and riches. Disregarding the admonitions of divine inspiration; forgetting that the world itself is passing away, and carrying along with it all the pride of life; foregoing the temperate enjoyment of what a bountiful providence has placed in their hands, how solicitous, in their various pursuits, are the children of this world; and, how frequently is all their solicitude found to have been exerted in vain! They disquiet themselves for the aggrandizement of their families, which, after a few genera-

tions, will be buried in total oblivion : they heap up riches ; but, from the sudden and surprising revolutions of time and chance, cannot tell who shall gather them. This is the common lot of all men in this transient scene of things. Universal experience confirms the truth of David's observation ; " wise men also die and perish together, as well as the ignorant and foolish, and leave their riches for others. And yet they think that their house shall continue forever, and that their dwelling places shall endure from one generation to another ; and call the lands after their own names. Nevertheless, man will not abide in honor, seeing (with respect to the fleeting nature of his existence here below) " he may be compared unto the beasts that perish." This humiliating truth should teach us the necessity of being sober in all things. From such reflections on the transitory condition of all earthly possessions, the apostle draws the following wise conclusion ; " Brethren, I would have you without carefulness. It remaineth, then, that they who weep, be as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it : for the fashion of this world passeth away." The fashion of this fleeting world is, indeed, continually changing before our eyes. After the accomplishment of our utmost wishes with respect to the attainments of the good things of this our earthly habitation ; after having laid, as we fondly imagine, the foundation of our temporal felicity secure ; when we look forward into futurity, how little do we appear to be moved at the apprehension of the uncertainty and mutability of all worldly possessions ! the language of prosperity is, " I shall never be removed, my mountain is made to stand so strong." But, however we may exult in the flattering prospect, universal experience teaches us that this is not the place of our rest. By some disastrous event, the goodly fabric which we had erected is overturned in a moment ; and we are constrained to look up to heaven, and say in the penitence and humility of our hearts, " Thou didst turn thy face from me, and I was troubled." When

we take a retrospect of our past life, our years seem to have been brought to an end, even as it were a tale that is told ; soon have they passed away, and are gone forever. But, even within this contracted period, what a variety of incidents have occurred ; how many changeful scenes have risen before our eyes, and instantly disappeared ! Prosperity and adversity have alternately exhibited themselves before us. Here, we have been entertained with a prospect of peace, and plenty, and contentment, and joy. There, we have been spectators of devastation and misery ; we have seen the splendid seats of grandeur wrapped in obscurity ; the riches of the affluent suddenly making themselves wings and flying away ; the festivity of the mirthful turned into scenes of lamentation : we ourselves have experienced the sad change which is occasioned by the dissolution of the tender ties of friendship and love ; or, we have sympathized with the sorrows of our brethren, when we have seen the mourners going through our streets. Although, when we look forward into futurity, time seems to be lengthened, and we are apt to delude ourselves with the airy phantoms of hope ; still, the succeeding moments will fly away as swiftly as those which are past, and the same changes and chances will diversify this mortal life. Even in the revolution of another year, what a variety of circumstances may occur both pleasing and painful ! The object which you have in view may be accomplished : the desire of your heart may be gratified : the distress which you suffer may be removed ; or, the evil which you apprehend may never overtake you. But, although this may be your happy lot, learn to suppress the extravagance of exultation ; for we sail on a fickle and tumultuous sea : soon may the pleasant sunshine be obscured by clouds and tempests. The good things which you now enjoy may be suddenly wrested out of your hands : affluence may sink into poverty ; health may decline into weakness ; all the cheerfulness and activity of life may be lost in the dark valley of the shadow of death : the voice of him who addresses you may be silenced ; the hearing ear may be forever closed in the stillness of the grave. Let us,

then, adopt the humble petition of the holy Psalmist; "So teach us to number our days, that we may apply our hearts unto wisdom."—Let our own observation and experience; let the solemn admonitions of God's word; let the dispensations of his providence impress us with so deep a sense of the uncertainty of life and the instability of all earthly enjoyments; that we may apply our hearts unto that holy and heavenly wisdom, which will spread serenity over the soul in the tempestuous seasons of adversity, open fountains of consolation in the barren wilderness of this world, sustain us in the hour of death, and prepare us for the enjoyment of the immortal bliss of heaven. This wisdom is not far from every one of you. In the sacred word of truth, she is continually soliciting your attention; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of these gates, where the glad tidings of the gospel are constantly sounding in your ears, and where the solemn ordinances of our pure religion are regularly administered. Added to all the other arguments which might be urged to command your attention, let the season which we are this day commemorating, the solemnity of the occasion on which we are now assembled, constrain you to listen to her voice, and obey her precepts.

Our happiness or woe through eternal ages, may depend on our *present* determination; for we may once more, from the words of the text, take occasion to observe, that man was made for eternity; when once called into existence, he will never cease to be. What an awful consideration is this! It is now our most important concern to determine whether we shall spend an illimitable eternity in perfect bliss, or inexpressible misery.

God was from everlasting: and, if a thousand years in his sight are but as yesterday, it may with propriety be said, that only a few days have elapsed since man was created. Let this reflection cure the pride of that person's heart who is inclined to assume a superiority over others, not from his own personal worth, but merely from the merits of a long line of

ancestors. Before the creating word was spoken, where was the proudest mortal that now roves the earth? Where was the countless number of human beings who have since existed in the world? They were in the formless void of non-existence: they sprang from nothing: here is the humble origin of us all. Where is boasting, then? it is forever excluded. But we, whose beginning is so mean and of so late a date, will exist co-eval with the Creator himself. Time will destroy the proudest works of human ingenuity and strength, and even the earth itself on which they are erected. Death the great ravager of all, must yield to the stroke of time, and be destroyed together with this sublunary scene of things. But the souls of men, and their bodies also changed at the resurrection, will exist forever: there will be a life everlasting in a state either of bliss or wretchedness. And is it not worth our while, to spend three score years and ten; or, though we be so strong as to come to four score years, to devote the whole time of our continuance here below, to the acquisition of a felicity perfect in its kind, and in duration eternal?

If this may be reasonably required of immortal creatures; if this be our bounden duty and service; and if unhappily we have hitherto neglected this work of preparation for eternity, what time can be more seasonable for the commencement of that momentous business, than the beginning of another year? Here let us make a solemn pause. We have gained an eminence from which we may review our progress, and make provision for the remaining part of our journey. Let past experience teach us to avoid future errors: let the recollection of former wanderings induce us to persevere hereafter more steadily in the true and perfect way. Let us first be brought to serious consideration: let us consider how many faults we have committed; how many opportunities of doing good, we have suffered to pass by without improvement. Let such reflections fill our hearts with humility and penitence. Let us sincerely bewail our manifold sins and wickedness which, from time to time, by thought, word and deed, we have grievously committed against the Divine Majesty. In this state

of humiliation, let us deliberately form the good resolution of living, for the future, in all holy conversation and godliness. From this day, let the amendment of all our irregularities begin ; let us now cease to do evil, and learn to do well. Thus, humbly hope that will the Lord satisfy us with his mercy, and that we shall rejoice and be glad all the days of our life. He will show us his great work, and our children his glory. In all our pious undertakings here below, the glorious majesty of the Lord our God will be upon us ; he will prosper the work of our hands upon us, he will prosper our handy work. He will turn again at the last, and be gracious unto his servants. He will comfort us with the everlasting consolations of heaven, for the few years wherein we have suffered adversity in this temporary state of trial.

FOR THE CHURCHMAN'S MAGAZINE.

On Religious Controversy.

THAT there exists a lamentable indifference as to the doctrines of Christianity is obvious from the circumstance, that the moment we proceed to their discussion, we are urged not to embark upon the ocean of controversy. Here, great sensibility is immediately manifested ; but it seems a sensibility arising out of a repugnance to engage in a close religious investigation. The asperity of disputation, is ever to be shunned ; the acrimony which too often finds a place in controversy, is ever to be lamented and avoided, but the manly and dispassionate investigation of truth, is rather to be sought than evaded. The command of divine wisdom is to contend earnestly for the faith once delivered to the saints. How is this to be obeyed, but by an unceasing watchfulness, and vigilance, that falsehood does not usurp the throne of truth ? This reluctance to examine into important truths, if it does not flow from absolute indifference, is the result of very erroneous opinion ; for no truth can be more fully attested, than

that the greatest blessings we enjoy have descended to us, from the warmest controversies. Not to go into the apostolic age, what benefit has resulted to the christian world from the able defence of the divinity of Christ against the advocates of the Arian and Socinian cause? And is it not now incumbent upon us to defend the honour of our Saviour? Shall those who are at this very day endeavouring to build up the decaying cause of Socinus, be suffered to go on unnoticed, and to exert their utmost in an attempt, which, if successful, must prostrate the gospel system?—Our unwillingness to engage in controversy will prove an unavailing plea, when we shall stand charged with having suffered the enemy to prevail.

What blessings has not the christian world enjoyed in consequence of the undaunted efforts of those who endured the fires of the reformation? Was it not their holy intrepidity which rescued us from the most abject slavery? But for the unwearied efforts of those holy men still might we have sat enveloped in the shades of Papal tyranny and superstition.

Again, what obligations are due from the christian world to a numerous host of Divines in the Church of England for the most successful illustrations of christian doctrines! But for their illustrious labours in the field of religious controversy, those works which form impregnable barriers against heresy and infidelity would never have seen the light.

It can be nothing but indifference, that suggests those fears of which we speak, for it must be evident that truth does not suffer from investigation! No, for the harder she is pushed, the stronger she becomes in her defence; the more she is examined, the brighter she shines. The Church can be in no danger, from an examination of her doctrines, her government and usages. Those who love her the most, and are most alive to her interests, are those who have devoted themselves most diligently to her service, who have most profoundly examined her soundness in the faith. *Those who stand in the ways and see, and ask for the old paths, where is the good way, have the promise of rest to their souls; not the lukewarm*

and indifferent who never take the trouble to enquire whether this or that, is the way of the Lord.

The human mind, has a fondness for novelty, and is prone to error—and the only way to correct these propensities, is to bring all things to an infalible test, *to the law and to the testimony*; but the spirit of indifference cries, “do not call up these disputed questions, they will only serve to put the various denominations of professing Christians further asunder:” but even admitting this, it is no excuse for those who have sworn at the altar, and have sealed the vow with the symbol of their Redeemer’s blood, that *as much as in them lies they will drive from the Church all erroneous and strange doctrines*. We profess to believe in certain truths and regard them as important, we may respect the piety and virtue of those who differ from us, and still believe that they hold erroneous opinions on important points: believing this we are bound to show that we are not indifferent; the consequences that may result of an unpleasant nature, are no concerns of ours; duty demands of us a certain language, and line of conduct; when these are strictly observed, we shall be acquitted both by conscience and by God; *whether men will hear, or whether they will forbear*, the truth must be told, the doctrines of God must be defended.

It is not only a false, but a dangerous principle which is industriously propagated by the prevailing indifference of the age, that it is unimportant what doctrines we believe. We literally hear men saying in the language of the poet,

“*For modes of faith let stupid zealots fight.*”

“*His can’t be wrong whose life is in the right.*”

This sentiment like others from the same admired writer, has poisoned many minds; it is plausible at first view, but absolutely absurd. His life as a Christian, cannot be right, which is not regulated by a right faith. One denies the divinity of the Saviour—another the eternity of future punishment—a third rejects the sacraments—and a fourth does not believe in the depravity of man, and yet these may all be perfectly moral and correct in all their deportment; but are

their lives in the right? Certainly not, and for this plain reason: they do not proceed upon the principles of Christian faith. The doctrines of the gospel came from heaven; they were written in the blood of Jesus the lamb of God, and on them souls are to depend for everlasting life; they are to be made the rules of action in the present existence. Men are endowed with faculties of mind as well as with powers of body, affections and passions; and consequently, they are just as answerable for what they believe, as for what they do; and hence the Church in her catechism, teaches her children that they are bound to *believe* and do, as was promised for them. If a man performs a wrong action with a pure motive, or unintentionally commits an evil, we humbly trust that God will not severely punish him: so if a man believes according to the best of his knowledge, though he may be in an error, we may hope that a merciful Judge will make allowance for his unavoidable ignorance—but it is expected, and demanded of us that we should seek diligently into the truth, that it should be the object of our daily exertion to obtain a perfect understanding of the truths to which we subscribe; it is not however to be concluded that our attainment of a correct understanding is all that will be demanded of us. In all enquiries after religious truth we are to be actuated by humble and devout affections; to the examination of the doctrines of the gospel must be brought the most earnest desires that the soul may be not only enlightened but improved in holiness, and fitted for admission to the courts of everlasting felicity.

RELIGION.

RELIGION, viewed at a proper point of sight, hath a very beautiful face. It is innocent, and very careful not to hurt any body, or, doing it inadvertently, is uneasy till it hath made him amends. It always means well, and does as well as ever it can. If it offends, it wants to be reconciled; confesses its faults, prays to be forgiven, is desirous to be in-

formed ; is less adventurous ; more circumspect ; sensible of its own frailty ; forgives every body ; abounds in good will ; delights in good offices ; keeps itself clean ; is pleased with itself ; looks cheerful ; is cheerful ! Why, then, will any one be so indiscreet, as to dress this lovely form in such a frightful manner, as to terrify the beholder, instead of inviting him to embrace it ?

(*Newton.*)

WOOLSEY.

CARDINAL WOOLSEY's reflection, made just before he expired, should be laid to heart by every man, when tempted to bestow upon the world, or any thing in it, that affection and service which are due to God.—“ Had I but served God as diligently as I have served the King, HE would not have given me over in my grey hairs.

BISHOP HORNE.

“ After having composed and delivered a sermon, (says this pious prelate) I have often thought of, and repeated, the following lines of Thomson—

Be gracious, Heav'n ! for now laborious man
Has done his part. Ye fost'ring breezes, blow !
Ye soft'ning dews, ye tender show'rs, descend !
And temper all, thou world-reviving sun,
Into the perfect year !”

(*Spring.*)

IN the journey of life, as in other journies, it is a pleasing reflection, that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end.

(*Bishop Horne.*)

POETRY.

HAGAR IN THE DESERT.

From Mrs. H. TIGHE's Poems.

INJURED, hopeless, faint and weary,
Sad, indignant, and forlorn,
Through the desert wild and dreary,
Hagar leads the child of scorn.

Who can speak a mother's anguish,
Painted in that tearless eye,
Which beholds her darling languish,
Languish unrelieved, and die.

Lo! the empty pitcher fails her,
Perishing with thirst he lies,
Death with deep despair assails her,
Piteous as for aid he cries.

From the dreadful image flying,
Wild she rushes from the sight;
In the agonies of dying
Can she see her soul's delight?

Now bereft of every hope,
Cast upon the burning ground,
Poor, abandoned soul! look up,
Mercy have thy sorrows found.

Lo! the Angel of the Lord
Comes thy great distress to cheer;
Listen to the gracious word,
See divine relief is near.

"Care of Heaven ! though man forsake thee,
Wherefore vainly dost thou mourn ?
From thy dream of woe awake thee,
To thy rescued child return.

"Lift thine eyes, behold yon fountain,
Sparkling mid those fruitful trees ;
Lo ! beneath yon sheltering mountain
Smile for thee green bowers of ease.

"In the hour of sore affliction
God hath seen and pitied thee ;
Cheer thee in the sweet conviction,
Thou henceforth his care shall be.

"Be no more by doubts distressed,
Mother of a mighty race !
By contempt no more oppressed,
Thou hast found a resting place."

Thus from peace and comfort driven,
Thou, poor soul, all desolate,
Hopeless lay, till pitying Heaven
Found thee, in thy abject state.

O'er thy empty pitcher mourning
Mid the desert of the world ;
Thus, with shame and anguish burning,
From thy cherished pleasures hurled :

See thy great deliverer nigh,
Calls thee from thy sorrow vain,
Bids thee on his love rely,
Bless the salutary pain.

From thine eyes the mists dispelling,
Lo ! the well of life he shews,

In his presence ever dwelling,
Bids thee find thy true repose.

Future prospects rich in blessing
Open to thy hopes secure ;
Sure of endless joys possessing,
Of an heavenly kingdom sure.

THE ROSE.

WITH ravish'd heart that crimson hail,
Which in my bosom glows :
Think how the lily of the vale
Became like Sharon's rose.
When Time's dark winter shall be o'er,
His storms and tempests laid,
Like me you'll rise, a flagrant flow'r,
But not, like me, to fade.

THE BEGGAR.

OF late I saw him on his staff reclin'd,
Bow'd down beneath a weary weight of woes,
Without a roof to shelter from the wind
His head, all hoar with many a winter's snows.
All trembling he approached—he strove to speak ;
The voice of Misery scarce my ear assail'd ;
A flood of sorrow swept his furrowed cheek ;
Remembrance check'd him, and his utterance fail'd.
For he had known full many a better day,
And when the poor man at household bent,
He drove him not with aching heart away,
But freely shar'd what Providence had sent.
How hard for him, the stranger's boon to crave,
And live to want the mite his bounty gave !

RELIGIOUS INTELLIGENCE.

FOREIGN.

MISSION SOCIETY *to AFRICA and the EAST.*

WE have already given a brief account of the Anniversary Meeting of this Society in the month of May last. We shall now lay before our readers the substance of the report then made by the committee, which we have hitherto been unable to do. The report was preceded by a sermon preached by the Rev. W. Goode, M. A. rector of St. Andrew's by the wardrobe and St. Ann's Blackfriars, from Psalm lxxii. 17. "All men shall be blessed in Him; all nations shall call him blessed." Mr. Goode proved himself, on this occasion, a powerful advocate in the missionary cause. A few extracts from his sermon, and which we are sorry to say, is all we can afford to give, will induce our readers, we trust, to stir up their Christian zeal by perusing the whole.

"Christian philanthropy imperiously urges our most strenuous exertions to promote this great object. It excites us, by the most powerful obligations of duty, and the tenderest feelings of enlightened compassion, to reverence the authority of our Master, and to obey with delight that most admirable of his precepts, "to do to others as we would have others do to us." To decline the arduous but honourable task, through senseless indifference, selfish indulgence, or worldly policy—to persuade ourselves that we need not be concerned about the warfare of the different races of mankind, while they themselves are satisfied with their situation, though we know them to be degraded by ignorance and vice, and still more awfully degraded, as destitute of the knowledge of the true God, and our only Saviour Jesus Christ, is too much like the murderous apathy of him, who insulted

the Divine Majesty with the question, "Am I my brother's keeper?" and may perhaps meet, from Him, with a similar reward.

"But, if these principles be true, we affirm still further, that, to oppose the promulgation of Christianity, by arguments drawn from local circumstances, or from the reasons of human prudence, is nothing less than to assume, that the narrow policy of morals is more suited to promote the welfare of the human race, than the plan of the Omniscient Mind—that the infinite wisdom of God mistakes in its means of bestowing blessedness on his creatures—in a word, that God himself knows not how best to govern the world which he has made, since possible circumstances may arise, and have arisen, which may render his plan improper for execution, in various situations; and unsuitable to the general happiness of man.

"Till we can adopt conclusions so absurd—till we can join in these impious reflections on the moral government of God, we cannot entertain a doubt, but that the promoting of the knowledge of the gospel, is the most exalted work of piety—the noblest enterprise of humanity—and the highest act of beneficence, at which the benevolent mind can aim: we hesitate not to affirm, that the accomplishing of this object would be the general felicity of the world."

"There is, perhaps, no species of benevolent design which requires such ample and liberal support; and it is certain there is none which so well deserves it. The object before us embraces all that is great and good in time and in eternity; the present welfare and the eternal salvation of the thousand millions of the present race of man, and the thousands of millions which shall succeed in progressive order to the end of time.

"However feeble the initiatory efforts of such institutions, without those initiatory efforts no general effects can ever be expected. However small the beginnings, without those beginnings no grand end can ever be produced. Remember that

the silver and the gold are His, whose cause we now endeavour to promote. He can augment or diminish your stores, as He pleases. But, in a little time, none of all your treasures will remain with you, but that part of them, which you have thus, in some way or other, put into the treasury of the Lord. Here it will be secured in the remembrance of His loving kindness, till it be exchanged for the everlasting riches of His Glory!"

We now come to the Report. It opens with stating, that the missionary, Butscher, who had been desired to come over to this country in order to confer with the committee on the state of the mission on the Rio Pongas, on the coast of Africa, was present at the meeting, together with one of the native youths, under education in the Society's schools. Those youths had increased to the number of 120. A chief on a neighbouring river, the Rio Dembia, named Fernandez, had shewn a very favourable disposition towards the missionaries, and expressed a very strong desire for a missionary establishment in the district subjected to his authority, which is about 100 miles in circumference, offering a sufficient quantity of land for a settlement. Should this offer be accepted, which is probable, a way is likely to be thence opened to the missionaries into the interior. The chiefs, in general, in the vicinity of the Rio Pongas, appear to regard the mission in a friendly light, and almost all of them have placed one or more of their children under the care of the missionaries; a circumstance that affords a decisive proof of their good-will and confidence, while it adds greatly to the security of the mission. The missionaries express the most lively hopes of success among the children, grounded on the actual benefit they have already received; and they propose to form schools in various quarters, as soon as they shall receive an accession of labourers. Two of those lately sent out, having been instructed in the national system of education, will be able to organize the schools on that admirable plan. These two, Messrs. Wilhelm and Klein, with Mrs. Klein, reached the Rio Pongas on the 20th of January last, bringing with them

a printing-press, a fount of types, and a quantity of printing-paper, to be employed in promoting the objects of the mission. Two more Lutheran clergymen have been engaged by the Society, to strengthen the mission in Africa.—A proposal has been made by some zealous persons in America, to select a few of the most prudent, sensible, and pious men, natives of Africa, who have been brought to the United States, and have embraced the Gospel there, and to place them as catechists, under the direction of the missionaries. This proposal is now under the consideration of the committee.—Through the munificence of the Bible Society, the committee have been enabled to send a fresh supply of the English Scriptures to Sierra Leone, together with thirty copies of the Arabic Scriptures, to be given to such natives of influence, as read Arabic, and value books in that language. Governor Maxwell, of Sierra Leone, continues to patronize the missions of the Society, and to shew kindness to their missionaries. One of them, Mr. Nylander, is still employed as chaplain to the colony.

The appendix contains a detailed account of the Society's schools at Bashia, on the Rio Pongas, from which we shall subjoin an extract.

“The boys all rise at day-break; and, soon after, they go with a captain appointed over them, to the brook, to wash. Upon their return to the school-house, they range themselves up, that it may be seen whether they have washed themselves clean, and how they are dressed. This being done, the yard-bell rings for prayer, and every one takes his seat. Those who are able to read, take their bibles, and one of them reads a chapter; after that we go to prayer. Then the boys are to learn their tasks until school commences.

“Four of the boys are employed by turns, in beating out rice for food. Some are appointed to keep the rooms clean, others to fetch water for the day. And the captain appointed over them is to see that the work is properly done. One of the scholars, by turns, is appointed to keep guard in the yard, to prevent strangers from stealing; and to give report of

what may happen while the others are at school. Another trusty boy measures out the rice for breakfast and dinner. Other little jobs of various kinds are to be done by the boys when school-time is over. At times, half of the scholars are employed ; as for instance when the garden wants weeding, or the yard to be cleaned ; and, perhaps, the next day, the other half of them take their places. They are not put to any hard work ; except that the stout ones have sometimes to row the canoe when we are obliged to go up or down the river.—School is always held before breakfast, for the first classes of both sexes ; when they are taught English grammar and geography, and write letters dictated to them. At nine o'clock there is breakfast ; of which the bell gives notice to the children.

“ At ten o'clock the bell rings for school. We begin with singing a hymn or psalm. One of the boys then repeats the Lord's prayer : a chapter in the bible is read ; each taking one, two, or three verses, till the chapter is finished. This done, the task which is learnt by heart is heard ; and the captains repeat it first. If they have learnt it well themselves, they proceed to their respective classes, to hear their appointed tasks ; while the tutor hears the rest of the first class. These assistants, after they have done, bring report of such boys as do not know their lessons. Nearly the same rules are observed with the girls. After spelling is finished, the slates are taken, thirty-two in all. One boy has gone through “ Arithmetic made Easy,” and is now in “ Tutor's Assistant : ” eight are in Compounds : and the rest in Multiplication, Division, &c.

“ When four hours have been spent in the school, we conclude by reading a chapter ; in which all join who can read ; and having sung a hymn and repeated the Lord's Prayer, we depart. At three o'clock is dinner-time. After dinner is play-time ; or they are variously employed. Toward evening they write or work out their examples of arithmetic, the first class on paper, and the rest on slates, for evening examination. Sometimes brother Butscher goes after dinner with

them to take a walk into the country, of which they are very fond, particularly when the fruits are ripe on the bushes. At seven the bell gives notice for evening prayer; where likewise one boy is to read a chapter, and brother Butscher prays with them. Afterwards he examines their tasks of writing and arithmetic, and concludes with reading and explaining to them some part of the Scriptures. About nine o'clock all is done; and then most of them go to bed: some sit up, and exercise themselves in reading as long as they please.

“On Sundays, after the afternoon-service, the Sunday-school begins.

“In the female-house, similar regulations are observed. Mr. and Mrs. Renner have the chief management of the girls: they likewise eat, sleep, and live in the same house. The females, after getting up in the morning, read, spell, are catechised, and go through the addition and multiplication tables: then the bell is rung for prayer, and one of them reads a chapter out of the Bible. When prayer is over, they take their sewing work till breakfast, except those who go to the morning school. In that house we have our breakfast a little before nine o'clock; and then the girls theirs. Before and after school, they have their sewing-work; and, occasionally, toward evening, they take a walk with Mrs. Renner into the country. After tea, till eight o'clock, they have their daily and Sunday's task to learn: then the bell calls to prayer; and, having committed themselves to God for the night, all march to bed. Girls, who belong to the settlement and others not belonging to it, are variously employed: some are appointed to wash and iron our clothes; others to wash the boys' and girls' clothes, on some appointed days; some wait at the table, and keep the house clean: others have to beat rice; and others assist in cooking for both houses: but none of the school-girls are thus employed.

“Mrs. Renner has likewise her full employment. She sees that the girls are kept clean in their dress; has to cut out and shew them how to cut out their own clothes; and to keep the lazy ones to their needles, to talk with them, and to cor-

rect them, as they may deserve. External affairs are very often so pressing, that only one of us can attend the school, which is not advantageous for the scholars; and, at times, both are so variously engaged, that the school has not its regular attendance. In this respect one or two laymen would be of great service to each settlement, as they would take off a great deal of the trouble of the secular concerns from the missionaries, and might also assist in the school, in case of sickness. We should be very glad if this proposal should meet the approbation of the Committee. Such men ought to be Christians, and of a willing mind to serve their Lord and Master, in that station which He points out for them. We wish that one might be a carpenter, and the other a blacksmith by profession: so that they might teach the same trade to some of the boys who belong to the settlement."

The appendix likewise contains an admirable charge of the Rev. Thomas Scott to the missionaries Wilhelm and Klein, which is too long to admit of its being inserted, or even usefully abstracted, but which should be read by every missionary, and by every missionary institution, as exhibiting an able, luminous, and comprehensive view of the qualifications, duties, and encouragements of missionaries.

Dr. Naudi, of Malta, in a letter addressed to the Secretary, has brought under the consideration of the Committee, the expediency of sending missionaries into the Levant. "There are," he observes, "in these parts, well peopled and very opulent districts, where multitudes of Christians of different denominations live mingled in confusion with the Turkish inhabitants. But, unhappily, these Christians are so ignorant, that, deprived of the true light of the Gospel, they not only can contribute nothing to the extension of religion, but are scarcely able to maintain the great doctrines of redemption among themselves."

"Until the present war, the congregation, at Rome, de Propaganda Fide, watched over these important interests. It frequently sent missionaries; maintaining strangers in its bosom, in order to qualify them to render service to these

countries, on their return to them. But this institution exists no more; its property is sold: its revenues are usurped, and entirely diverted.

“It now, therefore, belongs to you to enter on this labour of propagating the Christian faith among infidels, and of confirming it among the ignorant.

“Let me beg you, therefore, to represent to the Society the necessity of sending some missionaries to the Levant. I would recommend, that young and healthy men only be destined for these missions; and such as will accommodate themselves to eastern customs, in respect of manners, dress, &c. and that they speak Greek or Arabic: it would be advantageous, indeed, if they could speak both tongues. The Archbishop of Aleppo assured me, that a good missionary, in the vicinity of his diocese, might be the instrument of as much good as an apostle.”

In consequence of this communication, the Committee have invited duly qualified clergymen to offer themselves for this service.

It is to the Eastern world that the Committee are disposed to look as to the widest and most important field of operations. A large proportion of the myriads of the East already possess a written language, and into many of their languages the Bible is either already translated, or in a course of translation. A missionary who is master of the Ethiopic, Persian, Arabic, or Syriac, Tamul, Cingalese, Bengalee, Malay, or Hindostanee, may take Scriptures in his hand and read them, and preach from them, to millions perishing for lack of knowledge. Abyssinia, especially, a country professing Christianity, but where Christianity, through the general want of the Scriptures, is in a debased state, requires the reinvigorating influence of religious knowledge and principles. To say nothing of Persia and Arabia, what powerful claims on Christian and British liberality have the Syrian Christians of Malayala, and the half-a-million professing Christians of Ceylon, now fast relapsing, through our neglect, into Popery, or the worse idolatry of Budha? The local government of

this island has shewn itself particularly favorable to the extension of Christianity, and their laudable efforts to that end call loudly on the English clergy to enter on this field, while the whole Malayan Archipelago, over which multitudes of native Christians are scattered, and which is now subjected to the dominion of Britain, enlarges that field to an almost boundless extent.

Under these impressions the Committee felt it incumbent on them, on the occasion of the expected renewal of the East-India Company's Charter, to endeavour, by proper applications to Government, to secure to its missionaries every requisite facility of access to India, and protection while there. The steps taken with this view have already been noticed: and it must afford unspeakable satisfaction to every Christian mind that the views of the Government appear to be coincident with those of the Committee. We are therefore permitted to indulge the gratifying hope that the sixty millions of heathens, subjects of the British Crown, nay tenants and retainers of the British nation, shall no longer be denied those means of enlightning their minds, elevating their characters, and saving their souls, which the labours of Christian missionaries can alone place within their reach.

Accounts have been received from New South Wales, by which it appears that the settlers destined for New Zealand are still actively and usefully employed at Paramatta, waiting for a favourable opportunity of prosecuting their original design. Mr. Marsden confirms his former representations of the injuries inflicted on the New Zealanders, by our whaling vessels, and of the expectations which may be formed, from the noble character of that people, of the progress of civilization and Christianity among them.

Spiritual wants of the Poor in the Forest of Dean.

To the Editor of the Christian Observer.

I TAKE the liberty of presenting, through the medium of your work, to "those who are not weary in well doing," a

class of people whose wants, in a moral and religious view, though many, have been little regarded, and whose cause was never publicly advocated ; I mean, *the poor families in his Majesty's Forest of Dean, in the county and diocese of Gloucester.* The parish of which it hath pleased Divine Providence to appoint me the minister, lies adjacent to this Forest, which contains 22,000 acres, and is inhabited by poor miners and colliers, who, as the Forest is extra parochial, have no claim upon the services of any clergyman, and have been consequently left to the guidance of their own untutored understandings. Of the doctrines of the Establishment they were grossly ignorant. The church of Newland, of which I am vicar, having been from immemorial usage, generally considered as the parish church of the Forest, for marriages, baptisms, and burials, I was frequently called upon to visit the sick. In the discharge of this office, I became an eye-witness to their poverty, and was led to a more immediate knowledge of the state of their morals and religious views. On my first coming here (nine years ago,) I observed them profanely inattentive to the Sabbath day, and regardless of a judgment to come. Having resolved to make an effort to reclaim them from the error of their ways, I appropriated one *evening* in the week for visiting the Forest, in order to instruct them, after the close of their daily labours, in the principles of the Christian religion. This was done in one of their cottages, as I had no other means of communicating instruction to them. I have now the pleasure to say, from seven years' experience, that my labours among them have been attended, under the Divine blessing, with great success. Those of them who are able to walk so far, are regular and exemplary in their attendance on the ordinances of the church. A general reformation of morals has been produced. To myself they are most affectionate, respectful, and grateful ; many of them attend the ordinance of the Lord's supper, and live in the faith, and fear, and love of God. The population of that part of the Forest, which has been the scene of my labours, consists of nearly 200 families, and 500 children, many of whom

are fatherless, from the perils attendant on the employment of the men. Frequent solicitations have been addressed to me by these poor people to establish a school among them, where their numerous families might be trained up to fear God, and to honor that day, which they once so wickedly violated. The unspeakable benefits of such an institution can only be estimated by contrasting the personal, domestic and civil consequences, the present and eternal effects of moral and religious impressions with extreme ignorance and depravity of life.—That the effort which has already been made, in dependance on the Divine blessing, to improve the civil and religious character of these long neglected people, has not been in vain, may be demonstrated by contrasting their present spirit and conduct with what occurred in the year 1800. That year was a season of grievous trial to the poor throughout the country. The scarcity which prevailed was severely felt by the lower classes of people. At that period the Foresters proved disorderly and riotous to so great a degree that two of them were brought to an ignominious death.—The present year is a season of similar difficulty; but from the effect of religious knowledge and habits, instead of a riotous behaviour, or even of their indulging in complaint or discontent, they bear their privations patiently, and under their pressure brought me a sum of money collected from their daily earning (a sum inconsiderable in itself, but large for them to produce) in consequence of which I ventured to lay the foundation-stone of a building among them to be devoted to the purposes of religious instruction.

In the prosecution of my plan, I have received, after a full and plain exposition of my views, the most encouraging countenance from my worthy diocesan, from the Right Hon. the Earl of Liverpool, the Right Hon. the Chancellor of the Exchequer, from many of the nobility, clergy and gentry; also from the National Society for the Education of the Poor.—Thus encouraged by the favour of Divine Providence and the liberality of the public, our building is nearly completed, and an eligible person has been sent up, to the central school in

Baldwin's Gardens, to be qualified to manage our institution on the plan of the National Society.—But there is another object in view : it is intended that the same building, which is employed *during six days* for the instruction of children, shall be used as a place of Divine worship on the Sabbath day, and I hope I shall be able to obtain its consecration, or an episcopal license for the exercise of the Christian ministry therein. But in order to this, and to perpetuate religious instruction among the foresters, I am anxious to endow the place *both* as an episcopal chapel and a school-house, and when the means of such an endowment are procured, to vest it in trustees, who will feel for the salvation of these objects of my concern, and place among them a clergyman who will feed them, in their desert state, with the true bread that cometh down from heaven. I cannot entertain a doubt of being enabled to realize these pleasing hopes. The support I have already received is a pledge of their accomplishment. I accept it as such, and confidently appeal to the religious and patriotic feelings of the public ; persuaded that while the inhabitants of distant lands are cared for, our own countrymen will not be neglected. The case is now made known, and I can leave the result with “ *Him*” who “ *careth for the stranger.*” I shall only add, that if any, who are disposed to assist in this good work, should wish for further information, I shall be truly happy and thankful to afford it, and shall be ready to receive advice as well as pecuniary aid.

I am, &c.

P. M. PROCTER.

Newland-Vicarage, Colford, Gloucester, Dec. 1812.

POOR CURATES.

At Christmas, 1812, and every future Christmas, 400*l.* will be distributed, under the will of Mrs. Jane Joy, of Hanover-Square, deceased, by the corporation of the Sons of the Clergy, among 20 poor clergymen, curates only, in actual duty, resident in England or Wales, whose incomes do not ex-

ceed 50*l.* a year, except from teaching a school or teaching scholars. Blank forms of petitions may be had of Mr. Grimwood, Register of the institution, Bloomsbury Place, London, between 11 and 3, Sundays excepted.

National Society for promoting the Education of the Poor.

The first Report of the National Society for promoting the education of the Poor, in the principles of the Established Church, has been published : and we rejoice to witness the great and successful efforts which it has made to accomplish its object. About 16,000*l.* are stated to have been raised by the Central Society in London, and upwards of 24,000*l.* by the Diocesan and District Societies that are united with it. The largeness of this contribution, the fruit of only a few months exertion, sufficiently marks the mighty power of the engine which has thus been erected. Besides the whole bench of Bishops, upwards of one hundred lay Lords of the first consideration in the kingdom have become members of this association. Under these circumstances, we trust that they will not confine their views to what any one society (whatever number of affiliated societies may be joined to it) can accomplish ; but that they will at once go to the Legislature with a plan for educating the poor, which shall embrace every parish in the kingdom (we had almost said, in the empire), and which shall enact, that wherever there do not already exist sufficient means of educating the poor in the principles of the Established Church, such means shall be provided, by a parish or other rate ; the whole, being subjected by means of regular reports to be made to the Privy Council, to the superintendence and observation of the legislature and the public. A measure of this kind, while it would secure the means in every place of educating the poor in the principles of the Established Church, would at the same time leave every one perfectly at liberty to pursue such a course of education, or to form such institutions, as he might deem eligible : and this, we apprehend, would take away every reasonable

objection which could be made to the plan by dissenters from the establishment. How much more efficacious would such a legislative act as we have suggested, prove, in extending and perpetuating the blessings of a Christian education throughout the land, than all the labours of all the voluntary societies for instructing the poor in the kingdom. Supposing this plan to be carried into effect, then would the National Society be of the most essential benefit in supplying the parochial schools with school-masters properly initiated into the new methods of tuition.

It may be necessary here to guard ourselves from misconception. If we are zealous for the extension of education on the principles of the “Liturgy and Catechisms” of the Church of England, it is not because that Church happens to be established by law—happens to be the national church; but because we believe it in our conscience to be, without any exception, the best form of Christianity which is professed in the land; the best adapted for training both the young and the old to knowledge and virtue, and for marshalling them in the way to heaven. Having said thus much, we shall now proceed to give an abstract of the Report.

Having already given some account of the formation of this society, it will be unnecessary to recur to that part of its history. Soon after its institution, a temporary school was provided at Holborn Hill for the reception of one hundred scholars, and Dr. Bell’s assistance was requested in regulating it. Dr. Bell has given his aid to the society gratuitously, and has acted with great zeal in their service. The committee intended to form a number of schools in and near the metropolis, under their own superintendence; but it was finally considered as more eligible to confine their immediate superintendence to a large central school of one thousand children, projected in Baldwin’s Gardens (and since established), and to give occasional assistance and encouragement to other districts and parishes. In pursuance of this plan, they had given 200*l.* to a school in Orchard Street, Westminster, with the

view of enlarging it so as to contain one thousand scholars, and were deliberating on other applications of a similar kind.

The Committee specify the noble institution of the Military Asylum at Chelsea, founded by the Duke of York, as an example of the system of instruction which they wish to establish. And certainly it is impossible to conceive an institution which is more admirably regulated, or which more exactly answers the end for which it was formed, the Christian education of youth.

We were much pleased with the following article in the Appendix. It refers to applications for aid from Mr. Procter of Newland, and Mr. Berkin of Mitchel Dean, in the forest of Dean.

“At Newland they began to erect a new school in June last. The chief subscribers to the building were the duke of Beaufort, the Bishop of Gloucester, and Mr. Secretary Ryder; but the estimate of the expense far exceeded the amount of the subscriptions at that time. Mr. Procter, however, was proceeding in the work with great zeal; and the Duke of Beaufort, who has also promised an annual subscription. But a considerable proportion of the expense still rests upon Mr. Berkin himself.

“An estimate may be formed of the good likely to be produced by these schools from the information which has been furnished by this zealous promoter of the education of the poor. At the first opening of his new school he had 140 scholars, and the number has since increased to 350. When Mr. Berkin settled in the place, these children as well as their parents, were living almost in a state of barbarism. Few of them were taught to read, and still fewer to distinguish Sunday from other days, by refraining from work, or by the performance of any act of religion. They are miners and colliers by occupation; and they inhabit that extra parochial tract of waste land, without a church upon it, which is called the Royal Forest of Dean. Mr. Burkin's success appears to have been very great, not only in teaching the children to read, but also in improving their morals, and impressing their

minds with proper notions of their religious duties. The effect too upon the parents has been something wonderful, many of whom have expressed their acknowledgments to Mr. Berkin with tears in their eyes; and it seems that they exert themselves to the utmost to enable their children to be constant in their attendance at school and church, in spite of the numerous difficulties with which they have to struggle. The chief of these difficulties are the distance which they have to walk; the wretched state of the roads in bad weather; and the extreme poverty of the people, which makes it a hard matter for them to clothe their children properly, and to furnish them with a slice of bread for their dinners. It should be observed also, that many of the parents themselves, who are foresters, now come to church in the most regular and orderly manner; the zeal of the children in the pursuit of their religious learning having carried the desire of it into their families at home.

“Thus may this gentleman congratulate himself, as being the instrument, under Providence, of laying the foundation for a vast improvement in the manners and morals of this hitherto much neglected people; and it must be mentioned to his honour, that in order to effect these great objects, he has relinquished a neighbouring curacy and confined himself to that of Mitchel-Dean, for which he receives only 25*l.* per annum, with the personage-house.”

“That the Society itself being instituted principally for educating the poor in the doctrine and discipline of the Established Church, according to the excellent Liturgy and Catechism provided for that purpose, it is required that all the children received into these schools be, without exception, instructed in this Liturgy and Catechism, and that, in conformity with the directions in that Liturgy, the children of each school do constantly attend Divine Service, in their parish church, or other place of public worship, under the Establishment, wherever the same is practicable, on the Lord’s day; unless such reason for their non-attendance be assigned, as shall be satisfactory to the persons having the direc-

tion of that school ; and that no religious tracts be admitted into any school but which are, or shall be contained in the Catalogue of the Society for promoting Christian Knowledge."

"The Committee trust, that in submitting this Report to the public, they shall be judged to have made due progress in the great and arduous task which they have undertaken, considering the many difficulties, and impediments, which must necessarily occur, in carrying into effect a work so important and so novel, for which former institutions, however valuable in themselves, have made but imperfect and inadequate provision.

"They look forwards for farther support to those who are attached to the constitution in church and state ; the sole object in view being to communicate to the poor generally, by the means of a summary mode of education, lately brought into practice, such knowledge and habits, as are sufficient to guide them through life, in their proper stations, especially to teach the doctrines of religion, according to the principles of the Established Church, and to train them to the performance of their religious duties by early discipline.

"It is unnecessary for this Committee to enlarge upon the necessity of good instruction, and of the benefit which would accrue to society, in proportion as its members are governed by a sense of religious duty, and to the members themselves in respect both of their present happiness and eternal welfare. If this obtains at all times, more especially in the present, when, on the one hand, indifference to religion, in the neglect of the regular performance of sacred duties, is but too apparent, and on the other, men's minds are distracted by an indefinite variety of opinions, studiously propagated by their respective advocates.

"The facility of communicating instruction by the system now intended to be brought into general use ; its efficiency in fixing the attention, and inculcating the things taught ; the eagerness, and even delight, with which the children embrace it ; the entire possession which it takes of their minds, so as to render them pliant and obedient to dici-

pline, (all which is visible to any one who visits the schools lately instituted on this plan :) and the anxiety which their parents shew to have them instructed, are powerful instruments both for infusing into their minds good knowledge, and forming them to good habits. The economy with which, at the first formation of proper schools, it may be conducted, is also such as to give reason to hope, that the very lowest classes of society may receive the benefits of it, and that it may become universal.

“ But we must again and again inculcate, that this cannot be done without the general co-operation of the higher and midling classes of society. Their affluence must furnish the means, their attention and inspection must forward the execution, and bring it to perfection. The rules of the Society and terms of Union, are before the public in the papers now published, as examples of the mode in which they wish the plan to be carried into effect. They seek for no control over the schools established in the several districts, nor any thing more than an assurance that they are founded on the same general principles ; on which sole condition they are willing to receive them into Union, and to give them such advice and assistance as may occasionally be required. If the plan, of which they have now detailed the progress for a few months, be cordially supported and encouraged by those who are friends to the communion of the Church, they have good reason to hope that it will accomplish a considerable improvement in the condition, and in the moral and religious habits of the poorer branches of the community, and give a new character to society at large.

Society for the Conversion of the Jews.

THIS Society has lately circulated a paper containing some interesting information respecting the state of the Jews in foreign countries, to which they have subjoined an account of the conversion of two Jews. We will lay the first of these before our readers, as tending to strengthen the view we have

been disposed to take of the obligation we are under as Christians to put the Christian Scriptures into the hands of the Jews in the Hebrew language.

“ A poor student, who studied divinity at the University of Leipsie, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was, however, prevailed upon to take it, and to give the student half a rix-dollar for it.* During the absence of the student he undertook to read it through, with a view to confirm his mind in enmity against Jesus; to ridicule his person in the synagogue, and to be better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book: he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming: Ah, that Jesus were my Saviour! Having completed the reading, he was astonished at himself, and exceedingly perplexed, that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing of hatred, but on the contrary much that is great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consiliatory and heavenly instructions which he had read, and which left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night. Now

he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his Apostles had justly deserved the hatred of all Jews in all ages. But again he was unable to discover any thing that is absurd, or bears the stamp of falsehood: but much wisdom, inexpressible comforts for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time, with the following resolution: If I discover nothing the third time why Jesus and his Apostles and their doctrine should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will forever detest the Christian religion. During the third reading of the history of Jesus, his doctrines and promises, he often could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome; the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay, and made his desire known to a Christian minister. Now the student returned from his journey, and brought the borrowed money with interest, to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded. What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred Louis-d'ors.* Take that, said he: gladly will I pay more if you desire it: and if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him, what change of mind had been wrought in him by reading the New Testament, upbraided

* 100 Louis-d'ors are equal to 444 dollars 40 cents.

him with setting so little value on that precious book, and said, Never will I part with this book, and you will oblige me by accepting the money. From that time he became a sincere Christian."

DOMESTIC.

PROTESTANT EPISCOPAL SOCIETY *for the* ADVANCEMENT OF CHRISTIANITY in SOUTH-CAROLINA.

From the second Report of the Board of Trustees, of this highly useful institution we lay before the readers of the Churchman's Magazine, the following extracts :

AMONG the most interesting and important questions which have occupied the attention of the board, has been that, of the *utility of employing missionaries*, to carry, or revive the faith and worship of our excellent church, among the inhabitants of the interior parts of this state. It has been made evident to the board, that in many districts there are families of Episcopalians, who would gladly unite to attend the services of the church, after the principles and customs of their fathers—and who may be considered, with respect both to their strength and duration, as exposed to decay by the want of *those ministrations* among them, which are the appointed means of preserving the church in health and joy, and progressive holiness. In the contemplation of the inestimable benefits, which might result from sending forth able men, to introduce, where they are yet unknown, and to revive, where they are fallen to decay, the consoling and purifying faith, and the rational and holy worship, of the church, the board of trustees have been compelled to regret, that the society, for which they have acted, is not of stronger age, and richer in the means of accomplishing its purposes. It appears, on examination of the subject, that if a number of zealous and meritorious clergymen, adequate to the exigencies of the state of things, could be employed by the society, the wilderness

and the solitary place would, in many quarters, be glad for them; and some, which with respect to the services and fruits of religion, are now as a desert, might rejoice and blossom as the rose. Upon the commencement of this interesting and important part of their design, it will afford the society gratification to be informed that the board of trustees have felt themselves warranted, by the state of the funds, to enter. They have made an appropriation for the immediate support of one or more missionaries, to be appointed by the board, and subject to their direction. But, as the labourer is worthy of his hire, and the sustaining of missionaries in sufficient number, and with sufficient constancy, to produce any great effect, will require means, in some degree proportioned to the extent of the design, the trustees flatter themselves, that a view of this subject will not fail to excite the members of the society to increase its ability, by all the exertions in their power; and will induce the affluent, to contribute largely, as God hath blessed them, towards the accomplishment of a work, so evidently good in itself, and so peculiarly worthy of the Christian character. Of the ultimate success of this undertaking, the board of trustees have not allowed themselves to despair. They have felt it their duty, though their first exertions, like the beginnings of all human efforts, would necessarily be small, *to do what they could*—nothing doubting, but that the great head of the church, whose promise to the *few* first missionaries, whom he sent forth with his gospel, is the same to all his ministers, even unto the end of the world, will “favourably allow” and graciously bless “this charitable work” of the society for the extension of the privileges of his most blessed kingdom.

To the care of the funds of this infant institution the attention of the board of trustees has hitherto been principally directed. For their age, these funds are as strong, as could have been reasonably anticipated. The present amount invested in public securities, as appears by a report of the treasurer, recently made to the board, in compliance with the fifth article of the constitution, is *two thousand and fifty*

dollars. And, according to an estimate submitted to them, it appears, that in the course of five years after the collections now due shall have been made, the *permanent fund* of the society will amount to about *eight thousand five hundred dollars*; and the society will have expended upwards of *five thousand five hundred dollars* out of the *common fund*—a sum, which, if it shall be appropriated with judgment, cannot fail to produce very great benefits to the cause of true religion. And when it is considered how rapidly the *permanent fund* will increase, after it shall have attained to the amount now stated, the society may perceive, that in a few years more there will be secured to the members, in all human calculation a certainty of doing much good, even if any adverse circumstances, which the board of trustees see no reason to apprehend, should deprive the society of a continuance of the number and liberality of its supporters.

NEW-JERSEY BIBLE SOCIETY.

THE *New-Jersey Bible Society*, held their 4th Annual Meeting at Trenton, August 31. An excellent Sermon was preached by the Rev. Dr. WHARTON, in the Presbyterian Church, (the Episcopal Church being under repair) to a very respectable audience. Prayers were read by the Rev. W. H. WILMUR, Rector of the Episcopal Church at Alexandria, in Virginia. After Sermon, a collection was taken up for the purpose of purchasing Bibles for the use of the poor. It is a gratifying circumstance to learn, that the Society has already distributed above Twenty-Five Hundred Bibles and Testaments among the more indigent classes of the people. But there is one circumstance which greatly interferes with the benevolent views of this Society—It is the ignorance of great numbers of the poor. It is a fact that, in some parts of the state, hundreds are to be met with, who, if furnished with the Sacred Scriptures, would not be able to read them—This is a lamentable circumstance—It is high time that measures were taken to provide means for gratuitous instruction to the poor

—The interests of the State, no less than of Religion and Morals, are concerned in this most interesting subject. The following are the names of the officers and managers :—

Hon. Elias Boudinot, Esq. *President.*

Hon. Andrew Kirkpatrick, Esq. *1st Vice-President.*

Rev. Dr. John Woodhull, *2d Vice-President.*

Rev. James Richards, *3d Vice-President.*

Rev. Dr. Charles H. Wharton, *4th Vice-President.*

Samuel Bayard, Esq. *Corresponding Secretary.*

John Neilson, Esq. *Treasurer,* and

Mr. John S. Nevius, *Recording Secretary.*

The Rev. Doctors Joseph Clark, and Ashbel Green.

The Rev. Messrs. Robert Finley, George S. Woodhull, John McDowell, Joseph Rue, Peter Studdiford, Simon Wilmur, Samuel Fisher, Asa Hillyer, Isaac V. Brown, Stephen Thompson, William Elting, and Lewis P. Bayard.

Joshua M. Wallace, David Bishop, and Benjamin Smith, Esquires.

ORDINATION.

ON Friday Sept. 3d. the Rev. NATHANIEL HUSE, of East-Windsor in the State of Connecticut, was admitted to the Holy order of Priests, in St. Michael's Church, Bristol, (R. I.) by the Right Rev. Bishop Griswold, and a Sermon adapted to the occasion was delivered by the Rev. P. Chase, of Hartford, Connecticut, from Heb. 5 chap. 4 verse—and no man taketh this honour unto himself, but he that is called of God as was Aaron.

MARRIAGES.

MARRIED, On the 5th August, at Elizabeth-town, (N. J.) by the Rev. Mr. Rudd, OLIVER H. SPENCER, M. D. of the

city of New-Orleans, to Miss HANNAH DAYTON, daughter of General Jonathan Dayton, of the former place.

At Derby, (Con.) September 2, by the Rev. Mr. White, Mr. SAMUEL MARSHALL, of the house of Smith & Marshall, New-York, to Miss SARAH HOPE LESTER, youngest daughter of the late Dr. John Lester, of Huntington. (Con.)

In Philadelphia, September 22, by the Right Rev. Bishop White, JOSEPH R. INGERSOLL, Esq. to Miss ANN WILCOCKS, daughter of the late Alexander Wilcocks, Esquire.

OBITUARY.

DIED, suddenly, at New-Town, (Con.) June 7, aged 39, Mr. SAMUEL BEERS.

In this dispensation of Providence, the Church has lost a faithful, pious, and exemplary son; a wife and five children, an affectionate husband, an indulgent but strict and assiduous parent; and society one of her best citizens.

Mr. Beers from early life was esteemed for his strict integrity and uprightness. He was always regular in his attendance upon the worship, and in his contributions for the support of the Church. For a considerable time previous to his death, which was sudden, and of course, not to be considered as the cause of his more immediate attention, his views of our most holy faith were enlivened, correct and strong—On the truths of revelation, the atonement for sin by the son of God, the necessity of a renewal of the heart by divine grace—the duties of repentance, faith, and obedience, he had clear and just ideas. The divine constitution of the Church, her priesthood and sacraments, he regarded as the work of God, as the channels through which the influences of the Holy Spirit were to be sought, and expected to be conveyed to the soul.

A life conformed to these holy principles prepared him to meet the summons of death with entire composure—His sick bed was easy and quiet—The spoiler was disarmed of his terrors—He bid adieu to a fond wife, and five engaging children, the eldest, but 13 years old, with singular tranquility, and closed his eyes on the most flattering worldly prospects, without a single murmur, with humble though lively hopes of a glorious and happy resurrection.

“Precious in the sight of the Lord is the death of his saints.”

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE FOURTEENTH,

For 1815.

RELIGIOUS COMMUNICATION.

LIFE OF BLAISE PASCAL.

(Concluded from p. 787.)

AMONG the many extraordinary things which appeared in M. Pascal, there was a sublime simplicity in all his conduct which edified and charmed every beholder. This lovely disposition was particularly conspicuous in his exact and cheerful compliance with all the duties of religion. He had a peculiar attachment to that part of the Liturgy that is composed of the 118th Psalm, and expressed much delight in hearing it recited. He could scarcely converse with his friends on the beauties contained in this Divine poem, without being manifestly elevated into a kind of holy rapture. It was customary, for those who retired to solitude at Port Royal, to send billets to each other once a month, each of which contained, among other things, a sentence from one of the fathers, or a text of Scripture: he always appeared much affected with these testimonies of Christian friendship, and employed some part of every day in meditating on the subjects they proposed.

As M. Pascal was incapable of study, during the four last years of his life, he employed much of his time in visiting the several

churches, where any particular solemnity was celebrating; and on these occasions his fervour and simplicity were as remarkable as they were instructive. A person of eminent learning and piety, who observed M. Pascal's deportment, remarked, with great force and elegance, that "the grace of God discovers itself in great minds by little things, and in common minds by great ones." This humble and child-like disposition was not confined to the seasons of devotion, but mingled with all the ordinary concerns of life. He was fearful of giving pain to any one, and expressed the greatest readiness to ask pardon where he had offended, though inadvertently. He was mild and gentle in all his conduct; patient under reproof, and thankful to his reprover; so that, it is said, he never lost the affection of any of his friends.

The life of this truly great man was now almost arrived at its latest period: he had lost his appetite, and was harassed with a perpetual nausea, and loathing of every kind of nourishment. But before an account is given of his last sickness, it will be proper to relate a remarkable incident that occurred about two months before his death.

As M. Pascal was never married,

and had more rooms in his house than he occupied himself, he permitted a poor man, with his wife and family, to reside under the same roof with him. The poor man's son was taken ill with the small-pox, at a period when M. Pascal greatly needed his sister's assistance; but as Madame Perier's children had not passed through the disease, he was uneasy lest, by her visits to him, she should convey the infection to her own family. It was believed that the sick boy could not be removed without extreme hazard: M. Pascal therefore would not suffer it to be done, but left his own house, in a very infirm state of body, to go to his sister's, from whence he never returned.

Three days after he had quitted his own house, he was visited with so severe a pain in his bowels that he was deprived of all refreshment from sleep. But the courage and patience with which he sustained the tortures of disease, induced his physicians to regard the complaint in a less serious manner than it deserved; for they always assured his friends, that there was not the least appearance of danger. M. Pascal, however, gave more credit to his own sensations than to the opinion of his medical attendants, and therefore requested to be constantly visited by the curate of the parish in which he resided. But although his pains continued with few remissions, and he gradually declined in strength, the faculty still persisted in their first decision. Some idea of the nature of his sufferings may be collected from what M. Tissot has recorded, that M. Pascal had the sensation of a ball of fire in his side; and in so intense a manner did this feeling sometimes oppress him, that it required the utmost exertion of his reason to treat this perception as a consequence of disease, and not as the effect of fire actually applied.

About this period he made his will, and the interests of the poor

were not forgotten. If M. Perier had been at this time in Paris, and would have given his consent, M. Pascal would have bestowed his whole fortune on the indigent and miserable. His heart was so exceedingly engaged in favour of the poor, that he would often say, "Whence comes it, that, with all my affection for the poor, I have rendered them such inconsiderable services?"—"It has artsen," said Madame Perier, "from the narrowness of your fortune, which has circumscribed the amplitude of your wishes." "Since it was not in my power," replied he, "to be extensively charitable, I ought to have bestowed more of my time and attention upon them. But if my physicians prognosticate justly, and God permit me to recover from this sickness, I am determined to devote the remainder of my life to the service of the poor."

During his last illness, M. Pascal displayed an admirable patience, which edified and surprised all about him. To those who testified a concern at the sufferings he endured, he would say, "So far am I from being uneasy at the situation in which I am at present, that the thoughts of recovery are unpleasant to me." "For what reason?" inquired one of his friends. "Because," replied he, "I am well acquainted with the dangers that are attendant on health, and have experienced the advantages of sickness. Be not," continued he, "so greatly concerned at the pain I undergo: sickness is the natural state of Christians; and they are then most where they ought to be, when they are in the furnace of affliction, when they are incapable of enjoying worldly things, indifferent to the pleasures of sense, delivered from those passions that agitate the soul, are without ambition or avarice, and in a continual expectation of death. Is it not in this manner that Christians ought to pass their lives? And ought not that to be esteemed a

happy necessity, by which they are placed in the very condition wherein they ought to be, and in which nothing more is required than a humble and peaceable submission?" That his heart was deeply penetrated by sentiments like these, appears in the prayers he composed during his illness, from one of which the following is extracted:—

"O God, to whom I am to render a strict account of all my actions at the conclusion of this life, and at the consummation of all things, thou art pleased now to uphold the world, and all it contains, either for the purpose of exercising the faith of thine elect, or to punish the workers of iniquity! Thine it is, O Lord, to kill the body, and to separate the spirit from all those temporal beings to which it is attached! In that last moment of my life, thou wilt, O God, rend asunder from my heart all those worldly objects on which it hath been fixed; and at the last great day, thou wilt not only consume those vain idols that have so miserably enslaved the passions, but wilt destroy the very heavens and the earth by fire; that all men may see and know, that thou only canst be said properly and truly to subsist, and that thou alone art worthy of all love, because thou alone art unchangeable. I praise thee, O my God, and will bless thee as long as I live, that thou hast graciously anticipated to me that great and terrible day, by reducing me to such a state of feebleness that all earthly things are become tasteless and insipid. I will ever bless and praise thine holy name, O Lord my God, that thou hast rendered me incapable of tasting the comforts that flow from health, and of deriving satisfaction from worldly pleasures; and that thou hast in a manner annihilated to me those treacherous idols which thou wilt truly and utterly annihilate, to the confusion of the wicked, in the

day of thy fierce anger. Give me grace, O Lord, that I may now judge myself, with respect to these things, lest I be judged by thee at the end of the world. For, as in the moment of my departure, O Lord, I shall find myself stript of all that surrounds me in this world, and must stand naked in thy presence, to give an account of every secret motion of my heart; grant that I may consider this my sickness as a real separation from the world and all creature attachments,—that I may feel myself as in thine immediate presence, and be constantly employed in supplicating thy mercy for the true conversion of my soul. May I derive strong consolation from viewing this emblem of death which I now suffer, as the effect of thy preventing mercy, before thou sendest a real death to exercise thy judgment! O my Lord and Saviour, give me to esteem a state of affliction as a blessed condition, in which, by rendering me unable to seek happiness from without, thou attractest me to internal contemplation, and art purifying my inner man, and bringing it into conformity with thy holy will. Thy kingdom, O Lord, is in the hearts of thy faithful people; and when thou hast impressed thine image on me, and endowed me with thy Holy Spirit, I shall find it in myself."

About this period, M. Pascal was very desirous to receive the holy communion; but as it is customary in the Romish church to fast during many hours previous to its reception, except in cases of extreme danger, his physicians objected against it, and he was obliged to submit to their decisions. "My friends," said he, "are not aware of the degree of disease under which I labour, because they do not feel it; but they will find themselves mistaken in the views they have of my illness; for I am sure there is something more than ordinary in the complaint which I have in my head. But," continued he, "since I am not

permitted to communicate with the Head of the church, I am desirous of communicating with him in his members. Permit me, then, to have a poor sick man brought into this house; provide him a suitable nurse, and let the same services be done to him that are rendered to me. I am quite overwhelmed with confusion at seeing myself so plentifully supplied with all that I need. Suffer me, then, to have the consolation of knowing, that there is at least one poor creature treated with the same kindness that I experience. My heart is deeply affected when I consider, that while I possess all things in abundance, there is an almost infinite number of my poor fellow creatures destitute of the necessities of life. I beseech you, therefore, request the curate to send me a proper object towards whom I may fulfil this design." This message was immediately sent to the curate, who returned for answer, that since he did not at that time know of any such person, in a proper situation to be removed, he would afford him an opportunity of exercising his charity another way.

Disappointed in this charitable intention, M. Pascal earnestly entreated his sister, that she would order him to be removed into the Hospital of Incurables, because he had a great desire to die in the company of the poor. His physicians, however, forbade his removal in his present condition, and he was obliged to comply with these mortifying restraints.

The last illness of M. Pascal commenced in June, 1662, with a severe cholic, the pain of which was almost continual, and greatly interrupted his sleep. His physicians did not consider him in any danger, since there was a total absence of fever: but he was of a different opinion, and said, from the first attack, that he was sure they were mistaken, and that he should certainly die of this disease. He was frequently confessed, and was

very desirous of receiving the holy communion; but he consented to defer this act of piety, on his physicians assuring him positively, that he would be able to receive it in public in a little time. His complaints, however, augmented daily. He was attacked with pains in his head so very severe that they frequently stupified him, and his sufferings became almost insupportable. But such was his entire resignation to the will of God, that no complaining expression escaped from him, nor did he ever show the least sign of impatience.

On the 17th of August, his pains became so violent, that he desired his sister to call a consultation of physicians; but he expressed his wish for this with some degree of scruple, and said he thought it was showing too much anxiety about life. His sister, however, did not give him time to recal the request, and the physicians accordingly met. They agreed in opinion, that the symptoms were not dangerous, and directed the treatment which they thought proper. But he was himself so strongly persuaded that his end was approaching, that he desired an ecclesiastic might remain with him through the night. His sister also, perceiving him to alter materially for the worse, determined he should be gratified by the reception of the holy communion; and ordered every preparation to be made, that it might be administered to him the next morning. At midnight he was attacked with convulsions, which were so extremely violent, and, when they ceased, left him so completely exhausted, that his friends supposed him to be dead. But after a short time he recovered his senses; and when M. Beurier, the curate, entered the room with the sacrament, saying, "Here is what you have so long desired," his attention was fixed, so that he became perfectly collected, and raised himself in the bed, though with some difficulty, that he might receive it. The

curate asked him the customary questions respecting the principal articles of faith; to each of which he answered distinctly, "Yes, sir, I believe it with all my heart." He then received both the viaticum and extreme unction, with a tender devotion, and a resignation which drew tears from all that were present. When the benediction was pronounced, he replied, "May God never forsake me!" These were his last words, except a short thanksgiving; immediately after which he was again seized with convulsions, which never afterwards quitted him. He had no further interval of sensibility; and, after continuing in this state during twenty-four hours, he expired at one o'clock in the morning, on the 19th of August, 1662, aged thirty-nine years and two months.

His body was opened after his death. The liver and stomach were found greatly diseased, and his intestines were in a state of mortification.

He was buried in the parish church of St. Etienne du Mont; and on the stone which covered his grave was inscribed the following epitaph, written by Aimonius Proust de Chambourg, Professor of law in the university of Orleans:

"Nobilissimi Scutarii Blasii Pascalis Tumulus.

D. O. M.

BLASIIUS PASCALIS SCUTARIUS NOBILIS HIC JACET.

"Pietas Si Non Moritur, Æternum Vivet. Vir Conjugii Nescius, Religione Sanctus, Virtute Clarus, Doctrinâ Celebris, Ingenio Acutus, Sanguine Et Animo Pariter Illustris; Doctus Non Doctor, Æquitatis Amator, Veritatis Defensor, Virginum Ultor, Christianæ Moralis Corruptorum Acerrimus Hostis. Hunc Rhetores Amant Facundum, Hunc Scriptores Nörunt Elegantem, Hunc Mathematici Stupent Profundum, Hunc Philosophi Quærunt Sapientem, Hunc Doctores Laudant

Theologum, Hunc Pii Venerantur Austerum. Hunc Omnes Mirantur, Omnibus Ignotum, Omnibus Licet Notum. Quid Plura? Viator, Quem Perdidimus PASCAL-EM, Is Ludovicus Erat Montaltius. Heu! Satis Dixi, Urgent Lachrymæ, Silio. Ei Qui Bene Precaberis, Bene Tibi Eveniat Et Vivo Et Mortuo. Vixit An. 39. M. 2. Obiit An. Rep. Sal. 1662, 14 Cal. Sept. ΩΑΕΤΟ ΠΑΣΚΑΛΙΟΣ ΦΕΤ! ΦΕΤ! ΠΕΝΘΟΣ ΟΕΟΝ! Cæcidit Pascalis Heu! Heu! Qualis Luctus! Posuit A. P. d. C. Mærens Aurelian. Canonista."

The stone on which this epitaph was inscribed, being laid horizontally over the grave, in one of the aisles of the church, the epitaph was soon effaced. M. Perier, therefore, Pascal's brother-in-law, caused the following inscription to be engraved on a marble tablet, and affixed to an adjoining pillar in the aisle:—

"Pro columnâ superiori,
Sub tumulo marmoreo,

"Jacet BLASIIUS PASCAL, Claramontanus, Stephani Pascal, in supremâ apud Arvernos Subsidiarum Curiam Præsidis, Filius, Post aliquot annos in severiori secesau et divinæ legis meditatione transactos, feliciter et religiosè in pace Christi vitâ functus anno 1662, ætatis 39, die 19 Augusti. Optasset ille quidem, præ paupertatis et humilitatis studio, etiam his sepulchri honoribus carere, mortuusque etiamnum latere, qui vivus semper latere voluerat. Verùm ejus hæc in parte votis cum cedere non posset Florinus Perier in eadem Subsidiarum Curiam Consiliarius, ac Gilbertæ Pascal, Blasii Pascal sororis, conjux amantissimus, hæc tabulam posuit, quâ et suam in illum pietatem significaret, et Christianos ad Christiana precum officia sibi et defuncto profutura cohortaretur."

The elegance of the former of these epitaphs depends so much on the turn of the Latin words, that

it would lose all its force in a translation. The following is a translation of the latter :—

“ In front of the adjoining pillar, under a marble tomb, lies **BLAISE PASCAL**, of Clermont, the son of Stephen Pascal, President of the high Court of Aids in Auvergne, who, after a few years spent in strict retirement and meditation on the Divine law, departed this life devoutly and happily, in the peace of Christ, on the 19th day of August, 1662, in the 39th year of his age. His love of poverty and deep humility would have induced

him to decline even these sepulchral honours, and to desire that concealment and obscurity after death which he had always studiously sought during life. But as his wishes in this respect could by no means be complied with, Florian Perier, a counsellor in the same Court of Aids, and the affectionate husband of Gilberte Pascal, the sister of Blaise Pascal, placed this tablet, as an expression of his affection, and an excitement to Christians to discharge the pious duty of prayer, for the benefit of himself and of the deceased.”



RELIGIOUS INTELLIGENCE.



PITCAIRN'S ISLAND.

THE following account of this hitherto unknown island, and its singularly interesting inhabitants, is taken from the *Quarterly Review*, No. XXVI. p. 374; and we give it with the less reluctance from its evidently possessing the stamp of at least demi-official authority.

“ It is well known that, in the year 1789, his majesty's armed vessel, the *Bounty*, while employed in conveying the bread-fruit tree from Otaheite to the British colonies in the West Indies, was taken from her commander, Lieutenant William Bligh, by a part of the crew, who, headed by Fletcher Christian, a master's mate, mutinied off the island of Tofoa, put the lieutenant, with the remainder of the crew, consisting of eighteen persons, into the launch, which, after a passage of 1,200 leagues, providentially arrived at a Dutch settlement on the island of Timor. The mutineers, twenty-five in number, were supposed, from some expressions which escaped them, when the launch was turned adrift, to have made sail towards Otaheite. As soon as this circumstance was known to the Admiralty, Captain Edwards was or-

dered to proceed in the *Pandora* to that island, and endeavour to discover and bring to England the *Bounty*, with such of the crew as he might be able to secure. On his arrival, in March, 1791, at Matavai Bay, in Otaheite, four of the mutineers came voluntarily on board the *Pandora*, to surrender themselves; and from information given by them, ten others (the whole number alive upon the island) were, in the course of a few days, taken; and with the exception of four, who perished in the wreck of the *Pandora*, near Endeavour Strait, conveyed to England, to trial, before a court-martial; which adjudged six of them to suffer death, and acquitted the other four.

“ From the accounts given by these men, as well as from some documents that were preserved, it appeared that as soon as Lieutenant Bligh had been driven from the ship, the twenty-five mutineers proceeded with her to Toobouai, where they proposed to settle; but the place being found to hold out little encouragement, they returned to Otaheite; and having there laid in a large supply of stock, they once more took their departure for Toobouai, carrying with them eight

men, nine women, and seven boys, natives of Otaheite. They commenced, on their second arrival, the building of a fort; but, by divisions among themselves and quarrels with the natives, the design was abandoned. Christian, the leader, also, very soon discovered that his authority over his accomplices was at an end; he therefore proposed that they should return to Otaheite; that as many as chose, it should be put on shore at that island, and that the rest should proceed in the ship to any other place they might think proper. Accordingly, they once more put to sea, and reached Matavai on the 20th September, 1789.

"Here sixteen of the five-and-twenty desired to be landed, fourteen of whom, as already mentioned, were taken on board the Pandora: of the other two, as reported by Coleman, (the first who surrendered himself to Captain Edwards,) one had been made a chief, killed his companion, and was shortly after murdered himself by the natives.

"Christian, with the remaining eight of the mutineers, having taken on board several of the natives of Otaheite, the greater part women, put to sea on the night between the 21st and 22d September, 1789: in the morning the ship was discovered from Point Venus, steering in a north-westerly direction;—and here terminate the accounts given by the mutineers, who were either taken or surrendered themselves at Matavai Bay. They stated, however, that Christian, on the night of his departure, was heard to declare that he should seek for some uninhabited island, and, having established his party, break up the ship; but all endeavours of Captain Edwards to gain intelligence either of the ship or her crew, at any of the numerous islands visited by the Pandora, failed.

"From this period, no information respecting Christian or his companions reached England for twenty years; when, about the beginning of the year 1809, Sir Sid-

ney Smith, then commander-in-chief on the Brazil station, transmitted to the Admiralty a paper which he had received from Lieutenant Fitzmaurice, purporting to be an 'extract from the log-book of Captain Folger, of the American ship *Topaz*, and dated Valparaiso, 10th October, 1808.'

"About the commencement of the present year, Rear-admiral Hotham, when cruising off New London, received a letter, addressed to the lords of the Admiralty, of which the following is a copy, together with the azimuth compass to which it refers:

"Nantucket, 1st March, 1815.

"My lords—

"The remarkable circumstances which took place on my last voyage to the Pacific Ocean will, I trust, plead my apology for addressing your lordships at this time. In February, 1808, I touched at Pitcairn's Island, in latitude $25^{\circ} 2'$ south, longitude 133° west from Greenwich. My principal object was to procure seal skins for the China market: and from the account given of the island in Captain Carteret's voyage, I supposed it was uninhabited; but on approaching the shore in my boat, I was met by three young men in a double canoe, with a present consisting of some fruit, and a hog. They spoke to me in the English language, and informed me that they were born on the island, and their father was an Englishman, who had sailed with Captain Bligh.

"After discoursing with them a short time, I landed with them, and found an Englishman, of the name of Alexander Smith, who informed me that he was one of the *Bounty's* crew, and that, after putting Captain Bligh in the boat with half the ship's company, they returned to Otaheite, where part of the company chose to tarry: but Mr. Christian, with eight others including himself, preferred going to a more remote place; and, after making a short stay at Otaheite,

where they took wives and six men servants, they proceeded to Pitcairn's Island, where they destroyed the ship, after taking every thing out of her which they thought would be useful to them. About six years after they landed at this place, their servants attacked and killed all the English excepting the informant, and he was severely wounded. The same night the Otaheitan widows arose and murdered all their countrymen, leaving Smith with the widows and children, where he had resided ever since, without being resisted.

"I remained but a short time on the island; and on leaving it, Smith presented me with a time-piece and an azimuth compass, which he told me belonged to the *Bounty*. The time-keeper was taken from me by the governor of the island of Juan Fernandez, after I had it in my possession about six weeks. The compass I put in repair on board my ship, and made use of it on my homeward passage; since which a new card has been put to it by an instrument-maker in Boston. I now forward it to your lordships, thinking there will be a kind of satisfaction in receiving it, merely from the extraordinary circumstances attending it.

(Signed) "MAYHEW FOLGER."

Nearly about the same time a further account of these interesting people was received from Vice-admiral Dixon, in a letter addressed to him by Sir Thomas Staines, of his majesty's ship *Briton*, of which the following is a copy:—

"*Briton*, Valparaiso, 18th Oct. 1814.

"Sir—

"I have the honour to inform you, that on my passage from the Marquesas Islands to this port, on the morning of the 17th September, I fell in with an island, where none is laid down in the admiralty or other charts, according to the several chronometers of the *Briton* and *Tagus*. I therefore hove to, until daylight, and then closed, to ascertain whether it was inhabited,

which I soon discovered it to be, and to my great astonishment found that every individual on the island (forty in number) spoke very good English. They prove to be the descendants of the deluded crew of the *Bounty*, which from Otaheite proceeded to the above-mentioned island, where the ship was burnt.

"Christian appeared to have been the leader and sole cause of the mutiny in that ship. A venerable old man, named John Adams,* is the only surviving Englishman of those who last quitted Otaheite in her, and whose exemplary conduct and fatherly care of the whole little colony could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds by the old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of the whole, and one family.

"A son of Christian's was the first born on the island, now about twenty-five years of age, named Thursday October Christian: the elder Christian fell a sacrifice to the jealousy of an Otaheitan man, within three or four years after their arrival on the island. They were accompanied thither by six Otaheitan men and twelve women: the former were all swept away by desperate contentions between them and the Englishmen; and five of the latter have died at different periods, leaving at present only one man and seven women of the original settlers. The island must undoubtedly be that called Pitcairn's, although erroneously laid down in the charts. We had the meridian sun close to it, which gave us 25° 4' south latitude, and 130° 25' west longitude, by chronometers of the *Briton* and *Tagus*.

"It is abundant in yams, plan-

* The same person, we presume, whom Captain Folger names Alexander Smith. The reason of the change of name does not appear.

tains, hogs, goats, and fowls, but affords no shelter for a ship or vessel of any description; neither could a ship water there without great difficulty.

"I cannot, however, refrain from offering my opinion that it is well worthy the attention of our laudable religious societies, particularly that for propagating the Christian religion: the whole of the inhabitants speaking the Otaheitan tongue as well as English.

"During the whole of the time they have been on the island, only one ship has ever communicated with them; which took place about six years since, by an American ship called the *Topaz*, of Boston, Mayhew Folger master.

"The island is completely iron-bound with rocky shores, and landing in boats at all times difficult, although safe to approach within a short distance in a ship.

(Signed) "T. STAINES."

"We have been favoured with some further particulars of this singular society, which, we doubt not, will interest our readers as much as they have ourselves. As the real position of the island was ascertained to be so far distant from that in which it is usually laid down in the charts, and as the captains of the *Briton* and *Tagus* seem to have still considered it as uninhabited, they were not a little surprised, on approaching its shores, to behold plantations regularly laid out, and huts or houses more neatly constructed than those on the *Marquesas Islands*. When about two miles from the shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ships; but their astonishment was unbounded on hearing one of them, on approaching the ship, call out in the English language, 'Won't you heave us a rope, now?' The first man who got on board the *Briton* soon proved who they were. His name, he said, was Thursday October

Christian, the first born on the island. He was then about five-and-twenty years of age, and is described as a fine young man, about six feet high; his hair deep black; his countenance open and interesting; of a brownish cast, but free from that mixture of a reddish tint which prevails in the *Pacific Islands*; his only dress was a piece of cloth round his loins, and a straw hat ornamented with the black feathers of the domestic fowl.

'With a great share of good humour,' says Captain Pipon, 'we were glad to trace in his benevolent countenance all the features of an honest English face. I must confess,' he continues, 'I could not survey this interesting person without feelings of tenderness and compassion.' His companion was named George Young, a fine youth of seventeen or eighteen years of age.

"If the astonishment of the captains was great on hearing their first salutation in English, their surprise and interest was not a little increased on Sir Thomas Staines taking the youths below, and setting before them something to eat, when one of them rose up, and placing his hands together in a posture of devotion, distinctly repeated, and in a pleasing tone and manner, 'For what we are going to receive, the Lord make us truly thankful.'

"They expressed great surprise on seeing a cow on board the *Briton*, and were in doubt whether she was a great goat, or a horned sow.

"The two captains of his majesty's ships accompanied these young men on shore. With some difficulty and a good wetting, and with the assistance of their conductors, they accomplished a landing through the surf; and were soon after met by John Adams, a man between fifty and sixty years of age, who conducted them to his house. His wife accompanied him—a very old lady, blind with age

He was at first alarmed lest the visit was to apprehend him; but on being told that they were perfectly ignorant of his existence, he was relieved from his anxiety. Being once assured that this visit was of a peaceable nature, it is impossible to describe the joy these poor people manifested on seeing those whom they were pleased to consider as their countrymen. Yams, cocoa-nuts, and other fruits, with fine fresh eggs, were laid before them; and the old man would have killed and dressed a hog for his visitors, but time would not allow them to partake of his intended feast.

"This interesting new colony, it seemed, now consisted of about forty-six persons, mostly grown up young people, beside a number of infants. The young men, all born on the island, were very athletic, and of the finest forms, their countenances open and pleasing, indicating much benevolence and goodness of heart: but the young women were objects of particular admiration—tall, robust, and beautifully formed; their faces beaming with smiles and unruffled good humour, but wearing a degree of modesty and bashfulness that would do honour to the most virtuous nation on earth; their teeth, like ivory, were regular and beautiful, without a single exception; and all of them, both male and female, had the most marked English features. The clothing of the young females consisted of a piece of linen reaching from the waist to the knees, and generally a sort of mantle thrown loosely over the shoulders, and hanging as low as the ankles; but this covering appeared to be intended chiefly as a protection against the sun and the weather, as it was frequently laid aside—and then the upper part of the body was entirely exposed; and it is not possible to conceive more beautiful forms than they exhibited. They sometimes wreathed caps or bonnets for the head in the most tasty manner, to protect

the face from the rays of the sun; and though, as Captain Pipon observes, they have only had the instruction of their Otaheitan mothers, our dress-makers in London would be delighted with the simplicity, and yet elegant taste, of these untaught females. Their native modesty, assisted by a proper sense of religion and morality, instilled into their youthful minds by John Adams, has hitherto preserved these interesting people perfectly chaste, and free from all kinds of debauchery. Adams assured the visitors, that since Christian's death, there had not been a single instance of any young woman proving unchaste; nor any attempt at seduction on the part of the men. They all labour while young in the cultivation of the ground; and when possessed of a sufficient quantity of cleared land, and of stock to maintain a family, they are allowed to marry, but always with the consent of Adams, who unites them by a sort of marriage ceremony of his own.

"The greatest harmony prevailed in this little society; their only quarrels, and these rarely happened, being, according to their own expressions, quarrels of the mouth. They are honest in their dealings, which consist of bartering different articles for mutual accommodation. Their habitations are extremely neat. The little village of Pitcairn forms a pretty square: the houses at the upper end of which are occupied by the Patriarch, John Adams, and his family, consisting of his old blind wife, and three daughters from fifteen to eighteen years of age, and a boy of eleven; a daughter of his wife by a former husband, and a son-in-law. On the opposite side is the dwelling of Thursday October Christian; and in the centre is a smooth verdant lawn, on which the poultry are let loose, fenced in so as to prevent the intrusion of the domestic quadrupeds.

"All that was done was obviously undertaken on a settled plan, unlike to any thing to be met with on the other islands. In their houses, too, they had a good deal of decent furniture, consisting of beds, laid upon bedsteads, with neat covering. They had also tables, and large chests to contain their valuables and clothing, which is made from the bark of a certain tree, prepared chiefly by the elder Otaheitan females. Adams's house consisted of two rooms, and the windows had shutters to pull to at night. The younger part of the sex are, as before stated, employed with their brothers, under the direction of their common father, Adams, in the culture of the ground, which produced cocoa-nuts, bananas, the bread-fruit tree, yams, sweet potatoes, and turnips. They have also plenty of hogs and goats. The woods abound with a species of wild hog, and the coasts of the island with several kinds of good fish.

"Their agricultural implements are made by themselves from the iron supplied by the *Bounty*, which with great labour they beat out into spades, hatchets, crowes, &c. This was not all. The good old man kept a regular journal, in which was entered the nature and quantity of work performed by each family, what each had received, and what was due on account. There was, it seems, beside private property, a sort of general stock, out of which articles were issued on account, to the several members of the community; and for mutual accommodation, exchanges of one kind of provision for another were very frequent—as salt for fresh provisions, vegetables and fruit for poultry, fish, &c. Also, when the stores of one family were low, or wholly expended, a fresh supply was raised from another, or out of the general stock, to be repaid when circumstances were more favourable;—

all of which was carefully noted down in John Adams's journal.

"But what was most gratifying of all to the visitors, was the simple and unaffected manner in which they returned thanks to the Almighty for the many blessings they enjoyed. They never failed to say grace before and after meals, to pray every morning at sunrise, and they frequently repeated the Lord's Prayer and the Creed.

"It was truly pleasing, says Captain Pipon, to see these poor people so well disposed to listen so attentively to moral instruction, to believe in the attributes of God, and to place their reliance on Divine goodness. The day on which the two captains landed, was Saturday, the 17th of September; but by John Adams's account it was Sunday, the 18th, and they were keeping the Sabbath, by making it a day of rest and of prayer. This was occasioned by the *Bounty* having proceeded thither by the eastern route, and our frigates having gone to the westward; and the *Topaz* found them right according to his own reckoning, she having also approached the island from the eastward. Every ship from Europe, proceeding to Pitcairn's Island round the Cape of Good Hope, will find them a day later—as those who approached them round Cape Horn a day in advance, as was the case with Captain Folger and the Captains Sir S. Staines and Pipon.

"The visit of the *Topaz* is of course, as a notable circumstance, marked down in John Adams's journal. The first ship that appeared off the island was on the 27th December, 1795; but as she did not approach the land, they could not make out to what nation she belonged. A second appeared some time after, but did not attempt to communicate with them. A third came sufficiently near to see the natives and their habitations, but did not attempt to send

a boat on shore ; which is the less surprising, considering the uniform ruggedness of the coast, the total want of shelter, and the almost constant and violent breaking of the sea against the cliffs. The good old man was anxious to know what was going on in the old world, and they had the means of gratifying his curiosity, by supplying him with some magazines and modern publications. His library consisted of the books that belonged to Admiral Bligh, but the visitors had not time to inspect them.

They inquired particularly after Fletcher Christian. This ill-fated young man, it seems, was never happy after the rash and inconsiderate step which he had taken : he became sullen and morose, and practised the very same kind of conduct towards his companions in guilt which he and they so loudly complained against in their late commander. Disappointed in his expectations at Otaheite and the Friendly Islands, and most probably dreading a discovery, this deluded youth committed himself and his remaining confederates to the mere chance of being cast upon some desert island, and chance threw them on that of Pitcairn.

Finding no anchorage near it, he ran the ship upon the rocks, cleared her of the live stock, and other articles which they had been supplied with at Otaheite ; when he set her on fire, that no trace of inhabitants might be visible, and all hope of escape cut off from himself and his wretched followers. His Otaheitan wife died within a twelvemonth from their landing, after which he carried off one that belonged to an Otaheitan man, who watched for an opportunity of taking his revenge, and shot him dead while digging in his own field. Thus terminated the miserable existence of this deluded young man, who was neither deficient in talent, nor energy, nor in connexions, and who might have risen in the ser-

vice, and become an ornament to his profession.

“ John Adams declared, as it was natural enough he should do, his abhorrence of the crime in which he was implicated, and said that he was sick at the time in his hammock. This, we understand, is not true, though he was not particularly active in the mutiny. He expressed the utmost willingness to surrender himself and be taken to England : indeed, he rather seemed to have an inclination to revisit his native country ; but the young men and women flocked round him, and with tears and entreaties begged that their father and protector might not be taken from them, for without him they must all perish. It would have been an act of the greatest inhumanity to remove him from the island : and it is hardly necessary to add, that Sir Thomas Staines lent a willing ear to their entreaties ; thinking, no doubt, as we feel strongly disposed to think, that if he were even among the most guilty, his care and success in instilling religious and moral principles into the minds of this young and interesting society have, in a great degree, redeemed his former crimes.

“ This island is about six miles long by three broad, covered with wood, and the soil of course very rich : situated under the parallel of 25° S. latitude, and in the midst of such a wide expanse of ocean, the climate must be fine and admirably adapted for the reception of all the vegetable productions of every part of the habitable globe. Small, therefore, as Pitcairn's Island may appear, there can be little doubt that it is capable of supporting many inhabitants ; and the present stock being of so good a description, we trust they will not be neglected. In the course of time, the Patriarch must go hence ; and we think it would be exceedingly desirable that the British Nation should provide for such an event by sending out some zealous and intelligent

instructor, together with a few persons capable of teaching the useful trades or professions. On Pitcairn Island there are better materials to work upon than missionaries have yet been so fortunate as to meet with, and the best results may reasonably be expected. Something we are bound to do for these blameless and interesting people. The articles recommended by Captain Pipon appear to be highly proper:—cooking utensils; implements of agriculture; maize, or the Indian corn; the orange tree from Valparaiso, a most grateful fruit in a warm climate, and not known in the Pacific Islands; and that root of plenty, not of poverty, as a wretched scribbler has called it, the Potato; Bibles, prayer-books, and a proper selection of other books, with paper, and other implements of writing. The visitors supplied them with some tools, kettles, and other articles, such as the high surf would permit them to land, but to no great extent: many things are still wanting for their ease and comfort. The descendants of these people, by keeping up the Otaheitan language, which the present race speak fluently, might be the means of civilizing the multitudes of fine people scattered over the innumerable islands of the great Pacific. We have only to add, that Pitcairn's Island seems to be so fortified by nature as to oppose an invincible barrier to an invading enemy: there is no spot apparently where a boat can land with safety, and, perhaps, not more than one where it can land at all: an everlasting swell of the ocean rolls in on every side, and breaks into foam against its rocky and iron-bound shores."

The above account, notwithstanding some slight discrepancies which occur in the statement, and some difficulties which remain unexplained, is, without doubt, substantially correct. We understand that government intends to send a ship to visit this interesting colony,

with a view to supply it with the articles which are most suited to its wants. We trust that with a judicious selection of books, one or two discreet instructors, of general knowledge, enlarged views, and conciliating manners, and above all of solid and fervent piety, will be sent at the same time, to whom the spiritual and intellectual concerns of the amiable inhabitants may be safely committed. The object is one worthy of the utmost solicitude of the Church Missionary Society; and we shall rejoice to hear that it has taken under its special guardianship and protection this singular community, the members of which may be designed by Providence to be the evangelists of the Pacific Ocean.

HIBERNIAN SUNDAY-SCHOOL SOCIETY.

IN our last volume, p. 845, we have given an account of the progress of this valuable institution down to the month of April, 1814. The Report of the succeeding year is still more gratifying. Seventy-seven schools have been assisted for the first time with books or money, which makes, in the five years during which the Society has existed, a total of 252 schools, containing 28,598 scholars.

"Towards the conclusion of the last year, a circular letter was forwarded to the conductors of the several schools, requesting a report of their progress and return of their numbers. Your Committee anticipated much pleasure from the result of this application, and the event has surpassed their most sanguine expectations: the communications received, in answer to their letter, showing the increasing stability and influence of some of the schools; the high patronage and active energy which established others; the important results produced by the exertions of individuals, possessing neither extensive influence nor large pecuniary resources; the interesting struggle, which in some cases has been main-

tained by the persevering benevolence of their conductors, against unfavourable outward circumstances; the institution of new schools, by persons who had witnessed the good effects of those already in existence; the happy instances of important benefits conferred on individuals by these schools, and which there is reason to believe are rather selections than solitary instances of good effected;—all these communications are well calculated to reward your committee for their labours, and to animate them to further exertion. For can the benevolent mind receive a purer pleasure than to witness the amelioration of the characters of the rising generation—to see children trained up in those exercises of patient and persevering mental exertion, tending so strongly to form habits of peaceful industry, and useful employment—to view their affection towards their teachers and their benefactors, and their increasing duty and love to their parents, in some instances even winning them to the sacred paths of goodness and of truth? Cold and selfish must be the heart which does not glow with the most lively sensations of pleasure—which does not expand with the purest anticipations of hope, in beholding so many of our youth devoting their tender years to the study of the sacred Scriptures, and storing their memories with its ennobling treasures. A pious and able parish minister, some years since, lamented the comparatively small effect which the best sermons produced on the generality of the hearers, and attributed it to the people being generally unacquainted with the facts and language of the Bible. Your Committee exult in the idea that the schools, assisted by the Society, are calculated to remedy this evil; to rear amongst us a generation early acquainted with the contents of the sacred Volume; and trained up in the nurture and admonition of the Lord.”

From those communications we

proceed to give a few extracts, as specimens of the rest.

1. “*Acton*.—When I began the school, it was thought a strange thing in the neighbourhood. Some thought, as I was a poor man, that I had sinister ends in view; but when the neighbourhood saw no temporal benefits arising from it, and the good appearing from the children’s behaviour, it caused them to acknowledge the utility of it. The children are getting forward in learning; some of them, who came to it only knowing the letters, can now read in the Bible, and repeat one chapter every Sunday, so that in a little time they will have the New Testament by heart.”

2. “*Drumara*.—I beg leave to inform you, that Sunday Schools were established in this parish on the 1st of April last, in the Church, Meeting-house, and Chapel, where nearly five hundred scholars are educated every Sabbath-day, without any distinction of religious persuasions.”

“I beg leave to return you and the Committee of the Hibernian Sunday-school Society, sincere thanks for the very liberal donation of one hundred and fifty Spelling-books, one hundred Testaments, six Hints for Sunday Schools, &c. and one hundred Alphabets, which arrived safe. Previous to the receipt of your books, the Committee had procured a few Testaments, which were sought after by the scholars with great avidity, by those of all religions, and used with care; and I hope the institution will produce great benefit to the rising generation.”

3. “*Mayne*.—Our school, at present, is much increased in number. We have the prospect of doing much good. Some of the children commit to memory from twenty to one hundred and forty-six verses of the Testament. Others, who were addicted to common swearing, have now, to appearance, laid it aside, and are become sober; and others, who ran into all kinds of vice in their power

on the Sabbath-day, are now employed in learning to read."

4. "*Lurgan*.—It will, I am sure, afford you much pleasure to learn that a Sunday School has been established in this town: it consists of children who are, from their circumstances, totally precluded from the advantage of instruction in any other way, and who are therefore particularly entitled to the compassionate attention of your benevolent Society. Permit me therefore to entreat your kind interference to procure such books as, from the annexed list, you may suppose our poor scholars require. Our school consists of 266 children."

"It will gratify you to learn, that in this vicinity a spirit of improvement strongly manifests itself."

5. "*Celbridge*. At the first institution of this Sunday School, the children of the poor, without distinction, with that eagerness for instruction which always belongs to them, came in numbers to a place opened for diffusing its blessings, on the liberal principle of making no interference with their religious tenets (the principle on which this school has always been considered;) and although the Children of Roman Catholic parents soon ceased to attend here, it was not until a place was opened for their reception under instructors of their own persuasion, near their own place of worship, where we rejoice to say the number who now receive instruction gratuitously on every Sabbath-day is great, and, we trust, from the attention visibly paid to the Roman Catholic School by the persons who superintend it, that the children are improving in the principles of spelling, reading, and writing, which will hereafter be of much use to them. The seed thus industriously scattered must, after a season, be seen to produce its good fruits on the community in general;—even the first principles of instruction is a new and good interest given to the early mind, which, if that mind is not desper-

ately ill directed, will occupy it in after life in many a vacant hour, and has been found in many cases a refuge in the poor man's cottage, to preserve him from the haunts of intoxication, revelling, and idle and ruinous amusements, so often the resources of the vacant mind."

"One great advantage of these schools, where instruction is given through the medium of the higher classes to the children of the lower, is the respectful deportment which it almost instantly produces in the young people. The child who yesterday passed you by with a native wildness of character, indifferent as to your mental superiority, nor sensible that you can have any wishes formed for his welfare, struck by your disinterested kindness, and won by the gentleness with which you condescended to instruct or watch over him, will be found to-morrow to look up to you as his friend and protector. Attachment thus formed between the lower and higher orders would form a bond of union that time could not dissolve;—and the progress of exertion now making, in despite of all obstacles, in the cause of education, through this country, of which the rich are the patrons, protectors, and superintendants, presents a pleasing prospect that the desirable object of national unanimity will at last be effected. It would be its own reward, rich in the effects of good order, attachment, and civilization, of which our country stands in so much need."

"You will be surprised to hear what we now mention, that children of eight, nine, and ten years of age, have committed to memory, during the week, from eighty to one hundred and twenty verses in the New Testament, beside their spelling tasks; and that elder ones, who are occupied all the week in the factories, from six in the morning to half past seven in the evening, have commonly learned from thirty to eighty."

6. "*Hillsborough*.—On Thursday, the 29th of September, an examination of three schools, viz. Hillsborough, Kilwarlin, and Anna-hilt Meeting-house Schools, was held in the parish church. The number of young persons who attended was five hundred, remarkably clean and neat in their apparel, and conducting themselves with that respectful and modest demeanour suited to the place in which they were assembled, and the institution they belonged to. One year and a half had only passed since the greater part of them were illiterate and slovenly, lounging about the fields and highways on the Sabbath-day, ripe for every evil work, and likely to be a burthen and reproach to society. How delightful to the spectators was the change they there witnessed!

"Examinations commenced at twelve o'clock, before the Marquis of Downshire, the Lord Bishop of Dromore, the Rev. Archdeacon Alexander, Doctor Wright, myself, and a considerable number of the respectable inhabitants of the town and neighbourhood, who had assembled for the purpose. Nearly one fifth of the classes were prepared to repeat the Sermon on the Mount, most of the parables from St. Luke's Gospel, and the boys had St. Paul's principal orations: all had a greater or lesser number of Doctor Watts's Divine and Moral Songs; some had the whole collection by heart: all had the Apostles' Creed and the Lord's Prayer, and their manner of repeating was such as to show that they understood and were affected with what they said. Difficult chapters in the Old Testament were selected for the elder scholars, who read with such just and distinct pronunciation and attention to the stops as drew from the examiners the warmest expressions of admiration. The younger children were examined in spelling, and acquitted themselves to the satisfaction of all present.

"The Marchioness of Downshire

having distributed money to the monitors and seniors of the classes at the examinations held in winter, it was considered by her Ladyship that Bibles and Testaments would be a more appropriate reward than money for such as had distinguished themselves; in which opinion the examiners having concurred, they were accordingly distributed, and to which her Ladyship added to the girls neat straw bonnets.

"The whole business of the day concluded with the children joining in the hundredth Psalm, accompanied by the organ; after which they left the church in regular procession, the girls of each school going first, and the boys following, the clergy, superintendants, and teachers of both sexes accompanying them; and having walked round the Market Square, and passed Lord and Lady Downshire and their company, were dismissed to their several houses at five o'clock in the evening.

"In the short period that has elapsed since the commencement of our schools, much good has been done within the sphere of their influence, which appears to be extending. Moral and decent habits are growing among the people, and a spirit of emulation to acquire a knowledge of the Scriptures has become very prevalent. Many young persons who had never been at any place of worship, or taught any kind of prayer by their careless and dissolute parents, are reformed and regular in their conduct, and truly grateful for the moral change that has been wrought in them by their attendance at the Sunday School.

"We trust the Divine blessing will accompany our labours of love, and that the Hillsborough Sunday-school Society, under the powerful protection of Lord and Lady Downshire, and happily connected with, and favoured by, the Hibernian Sunday-school Society, may long continue its employment with success."

7. “*Coal-Island*.—To witness upwards of two hundred children, instead of profaning the Sabbath, and running wild through the country on that holy day, meet together to be instructed in the history, &c. of their Saviour, and the nature of that salvation he completed for them, is certainly a most cheering, delightful, and animating prospect. What encourage us most in this labour of love is, that although at present we may not see many good effects produced hereby, yet as the Holy Spirit is mentioned in the character of a Remembrancer, may we not expect that at some future period he will recal these instructions to their minds, and they may be greatly profited thereby? But, dear sir, if the prospect of future benefit encourage us so much, how much should present? If the idea, that after generations may have reason to bless those who exerted themselves in such noble institutions, should cause us, not only to persevere in so delightful an undertaking, but to strain every nerve to extend the benefit of our labours; how much more so, if we have ocular demonstration, and genuine proof that some have already been profited by our efforts! Such is the case with respect to us.”

8. “*Bangor*.—By the zealous perseverance and attendance of Mr. ——— and Mr. ———, (the founders of the school,) the assiduity of the teachers, the docility of the children, and the regular system and discipline adopted, a most rapid improvement is visible: the Sabbath is not now violated by noisy assemblages of dirty children in the streets: they are become orderly, clean, and civil, and receive a religious education. Thirty-six boys and thirty-six girls can read the Bible fluently: eighty-four boys and sixty girls are reading the Testament: the remainder (near 100) are in the reading and spelling lessons. Providence has thus blest the exertions of those worthy men, and I trust will con-

tinue his protection to the efforts now making to instil Divine truths into the minds of the rising generation.”

The Committee conclude their Report by earnestly calling on all who feel the influence of true patriotism, genuine benevolence, or pure and undefiled religion, to come forward and aid the labours of this Society; and in this call we desire earnestly to concur.

LONDON MISSIONARY SOCIETY.

THE following is an abstract of the Report of the Directors of this Society at their general meeting, on the 11th May last:—

1. SOCIETY ISLANDS.—The information respecting the happy change in the Otaheitan Mission, announced in the last Report, has been confirmed by letters of subsequent date. The brethren state, that the work of conversion appeared to be going forward; and that the number of converts amounted to fifty, who in general were regular in their attendance on the means of instruction, and in retirement for secret prayer. They add, that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath; and that their moral conduct is greatly improved. Some appear to have experienced an inward change of heart. They add, that, in consequence of their profession, their neighbours deride them, and distinguish them by the name of *Buree Atua*—“the praying people.” As yet, the brethren have not left the island of Eimeo, to return to Otaheite, nor has king Pomarre recovered his sovereign authority; but some persons of consequence in Otaheite are among the professed converts. A chief, named Upaparu, and his people, have removed from that island to Eimeo, to enjoy the instructions of the Missionaries. Among the converts is Matupupa, who was a priest and a principal Arooi. Mr.

Nott, accompanied by Mr. Hayward, took a voyage to other islands, where they preached to the natives, and were much pleased with their attention. At Huaheine, they met with a young chief who had been at Eimeo: he professes himself a Christian, has cast off his gods, and observes the Sabbath.—The brethren are building a small vessel, which will enable them to visit other islands. They have engaged in translating a portion of the Scriptures into the language of the natives, which they have printed at Port Jackson for dispersion among the islanders. The pleasing change which has taken place in the South-Sea Mission, has induced the Directors to send additional labourers, acquainted with useful arts. Some of the brethren who, many years ago, left the mission at Otaheite, and settled in New Holland, have been very useful in furthering the cause of religion in that growing colony, either by preaching the Gospel statedly, or by keeping schools.

2. JAVA.—Three Missionaries, Kam, Supper, and Bruckner, arrived at Batavia, in May, 1814. They were kindly received by Rev. Dr. Ross, the venerable Dutch minister of the city, and introduced by him to governor Raffles, who treated them in the most polite and condescending manner; and they had the pleasure of witnessing, soon after their arrival in the Governor's house, the establishment of an Auxiliary Bible Society, of which Mr. Supper was appointed foreign secretary. Mr. Kam has gone to Amboyna to officiate at the Dutch church, while he is engaged in learning the Malay language. Mr. Bruckner is appointed minister of Samarang, but he will also apply himself to the language of the country. Mr. Supper was requested by Dr. Ross to become his colleague, which was approved by the Governor, who showed himself perfectly ready to forward the views of the Society. Mr. Robinson, a Baptist Missionary, preaches every Sunday afternoon, in the same

church, in the Malay language. The field of labour in Java is exceedingly large: "Our number," say the present Missionaries, "is like the dust of the balance."

3. ISLE OF FRANCE.—Mr. Le Brun, who arrived at the Isle of France in June last, was received by Governor Farquhar in a friendly manner. He has commenced a Sunday School, for the children of both sexes, at different hours of the day, when several of the parents attend. Mr. Le Brun takes every opportunity of circulating the Scriptures and Tracts. Some pious soldiers of the 72d regiment have voluntarily contributed 35*l.* to the funds of this Society. The Governor having expressed a desire to promote a Mission to the island of Madagascar, the Directors have resolved to commence that work as soon as proper instruments can be obtained.

4. CHINA.—The Directors have received, during the last year, a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese language—a language which may be read by hundreds of millions in China and other countries. Mr. Morrison and Mr. Milne have neglected no opportunity of giving it an extensive circulation. Beside printing 2,000 copies of the New Testament, Mr. Morrison has printed 10,000 copies of his Chinese Tract, and 5,000 copies of his Chinese Catechism; but all these copies, however numerous, are very few, compared with the population of China. The Directors, however, cannot go further, nor print a single copy more, unless aid is afforded. Mr. Milne not being permitted, through the intolerance of the Romish clergy, to reside at Macao, took a voyage on purpose to distribute the New Testament and Tracts. He left China in a vessel which conveyed nearly 500 Chinese emigrants; and he had the pleasure of seeing many of them, while on board, reading, in their own tongue, the wonderful works of God. He

touched at Banca, where he distributed books, and where, he thinks, a missionary station may be advantageously fixed. At Batavia he was kindly received by Governor Raffles, who afforded him every assistance in his power. Here he distributed several hundred copies of the New Testament, with some copies of the first chapter of Genesis, which he printed on his voyage. He also supplied Chinese Schools with catechisms and tracts, and had the pleasure of seeing them used as school-books. The Chinese of all ranks, and in every place, received the books gladly, and listened with patience to his discourses concerning the true God. In short, he had abundant cause to be satisfied with his journey.

The expense attending the Chinese Mission is unavoidably very considerable; but the Society is much relieved by the munificence of the British and Foreign Bible Society, who have voted to Mr. Morrison a second sum of one thousand pounds, to assist him in the translation and distribution of the Scriptures.

5. INDIA.—At *Mudras*, Mr. Loveless continues to preach, at the chapel in the Black Town, twice on the Lord's-days and on the Wednesday evenings. A small church has also been formed. His own school consists of forty children. He intends to build a new school-room for the education of destitute children, descendants of Portuguese and other Europeans.

At *Vizagapatam*, Mr. Gordon and Mr. Pritchett are proceeding in the work of translating the Scriptures into the Telinga language, which is understood by many millions of the natives, through a great extent of country. The Telinga Gospels, translated by their predecessors, Cran and Desgranges, they distribute wherever they have an opportunity; sometimes to persons of distinction, and to the Brahmins, whom they endeavour to

convince of the absurdity of their religious notions. There is reason to hope, that the truth is secretly making its way, and that many of the detestable practices of Hindoo Pagans are retiring before the light of the Gospel. The brethren continue to preach to our countrymen at the settlement, and to make excursions into the villages in the neighbourhood; in which, assisted by the converted Brahmin Anandarayer, they read a portion of the Scriptures, and explain it; after which they converse freely with the people, and answer their objections. Much good is likely to be effected by their two schools. In August last they had in their Gentoo Schools sixty native children, about forty of whom daily attend.

At *Ganjam*, a church has been built for Mr. Lee, the Missionary, and a congregation of about one hundred persons attend with great seriousness. He has erected a school-house for native children. He is proceeding in his translation of the Old Testament: he has also translated Dr. Watts's First Catechism, a spelling-book for children, and Bishop Wilson's book written for the instruction of the North-American Indians. He has distributed a great number of the Gospels in the Telinga: this afforded a favourable opportunity of speaking to the people on their important contents.

At *Chinsurah*, Mr. May is labouring diligently in his favourite employment of instructing children; and he appears to have made considerable improvements in the mode of conducting his schools. He mentions three schools now under his care, containing 218 children, chiefly Hindoos, and a few Mussulmans. Mr. May continues to study the language of the country, and to preach the Gospel on Sunday evenings in the town.

At *Belhary*, Mr. Hands labours to the utmost of his power, in

preaching, translating, and superintending schools, and in distributing the sacred Scriptures among the heathen. There are three schools under the care of Mr. Hands. "Many of the Hindoo children are coming on very well; they are employed daily in reading, copying, and committing to memory parts of the Gospels." He intends to commence another school in a large village in the neighbourhood; and another in the Mission Garden, for children of the more opulent natives. Mr. Hands, like the rest of his brethren, earnestly desires additional help at Bellary. It appears that God has greatly blessed his ministry among the poor, and to many of the soldiers; and as to "the country-born people," says a correspondent, "they are become quite a different sort of beings from what they were before he settled among them."

In *Travancore*, Mr. Ringletaube continues his labours among several congregations.

In *Ceylon*, the Missionaries appear to be proceeding as before. Mr. Palm, who is minister of the Dutch church at Columbo, pays also some attention to the schools. Mr. Ehrhardt and Mr. Read are employed in the superintendence of schools in various districts.

In connexion with India, the Report mentions the plan of communicating Christian knowledge to the *Lascars* and *Chinese*, who in large numbers visit this country. By their assistance, Mr. Thompson, Mr. Hutman, Mr. Eldred, and others, have attained such a knowledge of the languages of India and China as to render them useful to many. Many of the *Lascars* have been induced to attend at different places of worship in London, and at the Society's house, where the Scriptures have been read to them in their own languages. Portuguese and Mussulmans have also attended, to read the Scriptures for themselves,

and to hear Golam Alley (a *Lascar*, who will soon be baptized) read and explain the word of life. Another person, named Abdallah, has been useful in teaching the Hindoostanee, Persian, and Arabic languages, and in reading the Scriptures in those tongues to his countrymen. Golam Alley and Abdallah have renounced caste. Many English, Portuguese, Bengalee, and Chinese tracts were received with peculiar pleasure, and some New Testaments.

6. SOUTH AFRICA.—After the return of the Missionaries from the conference at Graaf Reynet, in the month of August, 1814, where their minds had been deeply affected, a revival of religion took place at *Bethelsdorp*. In a short time, fifty persons were added to the church; among whom was the son of a Caffre chief, who had resided at Bethelsdorp several years, had been taught to read and write, and had learned the business of a carpenter. The members of this Christian society are now become zealous in instructing their neighbours. The school also prospers greatly, and the new system is introduced with good effect.

Theopolis is a new station, situated in Albany, a few days' journey north of Bethelsdorp, which, on account of its vicinity to Caffraria, promises to become, on the restoration of peace with the Caffres, one of the most important stations in Africa.

A mission to the Bushmen at *Vanderwalt's Fountain* was determined upon before Mr. Campbell left Africa. Upwards of five hundred of them repaired to the spot, eagerly waiting the arrival of the Missionary. Mr. Schmit has determined to undertake this mission.

Griqua Town, or *Klaar Water*, beyond the Great or Orange River, is the most remote of all the missionary stations in South Africa. Shortly after the visit of Mr. Campbell and Mr. Read, a pleasing work commenced, which issued

in the conversion of about fifty of the Griquas, among whom were some of the worst people in the country : and now, the zeal both of the young converts and of the older disciples becomes conspicuous.

Four of the converted Griquas were set apart, at the late conference, as preachers, to instruct the natives in the region round about Griqua Town.

Bethesda is another new station, situated on the Great River, about mid-way between Griqua Town and the West Coast: the people consist of Orlams, Corannas, and Bushmen. This place was visited by Mr. Campbell, who requested Mr. Saas and Mr. Helm to settle at it. Some time after their arrival, they wrote a very discouraging letter to the Society. In a short time, however, the aspect of affairs was happily changed, and their instructions produced blessed effects. About fifty of these people had professed their faith in Christ, and had been baptized.

At *Pella*, in South Namaqualand, for several years, there had been no addition to the church of Christ: but during the last year a great revival has taken place; and in the course of two or three months, about fifty professed their faith in Christ, were baptized, and received into the church, among whom are their two interpreters and a Namaqua chief.

From *Stellenbosch*, *Tulbach*, and *Zurebrach*, no particular information has lately been received; but at *George*, or *Hooe Krall*, the work of conversion is still going forward.

When Mr. Campbell was in Africa, he recommended to the brethren, to hold a General Meeting, annually, at some central place. Agreeably to this advice, the Missionaries held their first meeting at Graaf Reynet, where Mr. Kicherer resides. This meeting has been the means of edifying and animating the Missionaries and their people:

the arrival of Mr. Anderson, with several of his converted Griquas, afforded the assembly great delight. Six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the Gospel;—their names are, Berend, Jan Hendrick, Andries Waterboer, Peter David, Jan Goodman, and Cupido. On the next day, Waterboer preached on Acts xvii. 30, 31; the first sermon probably ever delivered by a Hottentot preacher in a pulpit. A favourable impression was made on many, in behalf of the missionary cause. Two hundred dollars were collected for the Missionary Society, and an Auxiliary Society formed: twelve of the inhabitants of Graaf Reynet were chosen Directors, and upwards of three hundred dollars subscribed.

7. NORTH AMERICA.—Mr. Spratt continues his stated labours in *Quebec* where the people are now engaged in building a suitable place of worship. His congregation increases, and his ministry appears to be attended with the Divine blessing.

At *Elizabeth Town*, in Upper Canada, Mr. Smart still resides, and preaches the word of life, notwithstanding the impediments and alarms occasioned by the war.

Mr. Pigeon now labours in *Prince Edward Island*; and endeavours to propagate the Gospel in various parts of it. He says, that more ministers are much needed, and that a preacher in the Gaelic tongue would be peculiarly acceptable. Bibles, Catechisms, and Tracts, would be gladly received.

8. WEST INDIES.—Mr. Adam, Missionary at *Port of Spain*, in the island of *Trinidad*, continues to labour with much patience and assiduity. In the town, he is not without some encouragement from seeing the fruit of his labours; a few being added to the church formed in that place, who appear to be living epistles of Jesus Christ. On the coast, he spends one week of every month, and has liberty to

instruct the slaves on several estates, whose numbers amount to about 2,000, and who are very anxious to be taught.

Mr. Davies, at *George Town*, in *Demarary*, preaches to a great number of Negroes, and it is hoped with a considerable degree of success.

CHURCH MISSIONARY SOCIETY.

1. AGRA.

WE resume our extracts from the *Journal of Abdool Messee*, the Society's Missionary at Agra.

"1813. Dec. 14.—To-day Abdool Messee returned in safety from Meerut. The joy expressed by the converts and children on his return was very gratifying."

"At Meerut much attention was excited among the Mahomedans; and long conversations were held daily in large assemblies." "The result was, that five appear truly convinced of the excellency of the Gospel, and profess themselves Christians. Of these one is a man of great learning.

"At Seerdhuna the Begum received Abdool with much civility. As the custom is to carry a present on being introduced to a superior, Abdool presented a copy of St. Mark's Gospel, which her Highness received with great devotion, kissed it, and carried it to her head. She was evidently afraid of hearing something against the Romish ceremonies; but, as Abdool confined himself to recommendations of the Scriptures, she soon became unembarrassed, and entered freely with him into conversation about the translations and progress of the Gospel; and gave a kind of promise that she would cause a portion of Scripture to be read to her every day."

"Dec. 20. To-day twenty adults, and twelve children belonging to them, and other native children, were baptized. They have all been on probation since July last, and some of them longer. They were

separately examined and addressed on the 23d, respecting baptism, and discover what was thought sufficient marks of acquaintance with the subject, and of the grace of God being with them."

"Dec. 31.—The number of scholars continues the same as before. Several persons are lately come forward, professing their wish for baptism. The number of converted adults is forty-one; and of their children, fourteen have been baptized. All who have embraced the Gospel have hitherto walked orderly, and give no cause to doubt of their sincerity. It will be observed, that eleven persons, formerly of the Roman Catholic persuasion, have renounced the errors of Popery, and joined themselves to us."

"1814. Jan. 30.—At Meerut baptized two natives: one a Molwee, a native of Rampoor, a man of quick natural parts, considerable learning, and warm disposition, having long been unsettled as to the truth of Mahomedanism, on hearing Abdool Messee, and from subsequent investigation, is persuaded that there is no salvation but in Christ Jesus."

"The other an aged Byragee, who, from the writings of Caber, a satirical poet, who resided and lately died at Benares, was led to think lightly of both the Hindoo and Mahomedan systems."

"Feb. 13.—At Agra the native congregations have now generally learnt to sing the hymns composed by Abdool Messee to native tunes; and sing them, it is hoped, with melody in their hearts. A considerable addition appears in the number of attendants. One man of some respectability, from Banda in Bundelcund, has been here this month past, on purpose to inquire about religion, and appears sincere."

"Feb. 21.—A Molwee (Munsoor) from Meerut reports, that his family has been permitted to leave Rampoor; and that a copy of the

Gospels in Persian, which he had sent to his former tutor, had been sent for by the Nabob of Rampoor, who ordered it to be copied for his own use. The Moonshee read a letter, lately received from his father, who is a Khazee (Judge) of the town of Ambalse, about three days' journey from Karnaul, acknowledging the receipt of three Persian copies of the Gospels, which had been distributed as directed. The Khazee further expresses his surprise, to find that the Gospel contains such pure doctrine; and says, many wish for copies, and are desirous for some one to explain certain passages which they do not understand, and respecting which, as it is the word of God, they dare not form an opinion. Some copies in the Hindoostanee language, he further adds, would be most acceptable. Thus *many run to and fro, and knowledge is increased!*"

"Feb. 27.—A Moonshee from Meerut was baptized by the name of 'Burruckut Ullah,' *Blessing of God*. Whilst conversing with him on the subject of Baptism, he said, that, after our departure from Meerut, he felt as if he were an unbeliever to be thus hindered from baptism; that the troopers, among whom he had been so long, importuned him with offers of money if he would not forsake his old profession, &c. : upon which he determined to come over without delay, and now felt as a poor man, who had found a treasure in the wilderness, and for joy hastens home to tell his friends. He was now anxious to learn the way of God more perfectly, and then go and tell his father and family the glad tidings."

"March. 10.—A Molwee from Lucknow, passing through this place, called on Abdool. He brought remembrances from some of his former friends; and earnest desires that he would repent of having become a Christian, and would cease to lead others to for-

sake Islam. The Molwee said, 'The English care nothing about the matter. You alone are the author of the discussions excited in various places; and your friends wish to know what you intend.' Abdool answered, that he intended, through the help of God, to go on publishing the Gospel to the end of his life; and, added he, 'You ought rather to be excited to consideration, from the circumstance of the English in general caring little about the matter. Had they wished people to become Christians, you might have thought many were influenced by them, or you might have suspected that undue means were used to make converts: but now that I, a person formerly of your own religion, and others, have embraced Christianity, notwithstanding it gives us no respectability with the English, you might believe we have good reasons for what we have done.' The Molwee on going away begged for a copy of the Gospels, which was given him."

"April 3.—The person from Bundelcund was baptized by the name of Amanut Messee. A great many strangers were present on the occasion."

"April 9.—A letter received today from Molwee Munsoor states, that as he and Moonshee Burrucku Ullah were returning to Meerut, at one place in particular, so much religious discussion was excited, as induced them to tarry one whole day. His letter has the following passages: "To the teacher of Christianity, the enlightener of those in darkness and error—May the Almighty God, through the grace of our Lord Jesus, replenish thee with the Holy Spirit! I, who was straying like a lost sheep, having, through favour of the Lord Jesus, by your instruction, according to his own promise in the holy Gospel, been brought to the door of virtue, do hope, that the whole church will join in prayer for me a sinner, that, for the sake of his

death and burial, his resurrection, ascension, and sitting at the right hand of Holiness, as he has taken me a wild tree, and grafted me into the true date (or vine) tree, he would not suffer me to act so as to become again deserving of being cut off. For if he cut off the natural branches, viz. the seed of Abraham, there is no hope he should spare us who are wild branches, if we offend. But may his grace, who has bought us with his blood and adopted us for his own, continue to preserve us from such evil: and, with his own rod, bruise the serpent's head; and grant such grace, that in preaching the Gospel, I may never be ashamed! Amen."

"May 13.—This evening, at the Ruttra, on reading accounts of the martyrs in Gaul during the second century, an unusual sensation was excited; and a more general Christian feeling manifested than was observed before throughout the congregation."

"May 26.—A Mahomedan, from Berthpore, in the service of the Rajah, attended worship on Tuesday evening; he came much prejudiced against the truth; and was very angry at the explanation given of the Second Psalm, and the account of the progress of Christianity which was read afterward. He discovered, however, that Abdool was an old acquaintance; and, after service, they had much conversation on the subject of religion. He came also yesterday to meet Abdool, and even accepted an invitation to dinner. To-day also he came to take leave, as he returns to Berthpore to-morrow. He confessed that he had been much offended at hearing of the publication of the Gospel; but that he now saw that there is no ground for offence therein, and begged a copy of the Four Gospels, which was given him."

"June 10.—A very interesting young man attended with Molwee Munsoor. He is a native of Ram-

poor: was fond of learning at one time, and acquired some knowledge of Arabic; but is fallen under great depression of mind, on account, as he says, of his sins, and his melancholy appearance and serious manner seem to confirm the truth of this assertion. Having been long uneasy at Rampoor, he was directed to a Mahomedan at Futtu Ghur, who is a learned man and reputed holy. After some time, deriving no peace from his conversation, the above man directed him to go on a pilgrimage to a tomb at Ajimere; to which place he is going, as he says, in search of some one who has no sin of his own to pray for him. Of course, much pains were taken to point out to him Christ, as the propitiation for sin and the Advocate with the Father. He appeared comforted; requested we would pray for him, and said that he had never heard any thing so suitable to his case; that a love for these words was created in him, and that he will certainly return hither from Ajimere. He has no hope that peace of mind is to be obtained there; but, having vowed to go, he must fulfil his word."

On the 17th July, Abdool-Messie set out to pay a visit to his relations at Lucknow, from which he returned to Agra on the 11th of August. The occurrences of his journey are highly interesting; but we have room only for a few particulars.

"July 24.—We put up at Meerankee Serai. There a descendant of Mahomed, with a white beard, named Meer Noor Ali, came to me, and saluting me after the Mahomedan manner, sat down beside me, and inquired whence I came. I answered, 'from Agra.' He said, 'I would know from you the state of things there; for I have heard, for some time past, that many people are becoming Christians; and that a Sahib is come from Calcutta; and, with him a very learned man, who turns away many Mahomedans

from the faith. 'You are a Mahomedan: from you I shall know the truth of this report.' I answered, 'God keep me from becoming a Mahomedan!—I was a Mussulman; and, by the grace of God, have obtained a Christian name. May God keep me in that faith until death!' Greatly wondering, he said, 'Perhaps you are of those very people.' I replied, 'Through the grace of God I am; and may God continue me a partner with Christians!' On that he began to say, 'What race were you of?' I said, 'I was nobly born; but, by proof and conversation, I discovered that there is no salvation but through the Lord Jesus Christ: and, by proofs from the Law, and the Gospel, and the Prophets, this is certain, that whatever excellency the Mahomedans ascribe to Mahomed, all belongs to the Lord Jesus Christ.' He answered, 'I adjure you, by God, tell me truly, in any part of the Law or Gospel is there a prophecy in favour of Mahomed?' 'I cannot answer, from respect to you, lest you should take it ill.' He answered, 'I will not take it amiss, whatever you may say.' I replied, 'I speak the truth, in presence of my Lord Jesus Christ, that there is nothing said in favour of Mahomed in the Law or the Gospel; but the Lord Jesus Christ has said, *After me, false prophets will appear*. If you can suppose this has any respect to Mahomed, there may be something in it.' On this, he said, 'If this be true, then our religion is altogether false.' Then I answered, 'Know, for certain, if this religion had not been false, then we had never embraced the Christian religion. Now you are at liberty: I would not compel you, but, as a friend, entreat you. Since your life is far gone, if you would search for truth, it would be greatly to your advantage.' He appeared anxious, and said, 'Show me what I shall do.' I answered, 'Examine the Gospel.' He said, 'Where shall I find the Gospel?' I produced a copy of the Four

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Gospels, and of the Epistle to the Romans. He asked, 'After what manner do you worship?'—I showed him the Prayer-book translated; and he stayed till evening, and looked over the whole, with the forms of Baptism and Burial of the Dead, and the treatise on Baptism, (abridged from Archbishop Cranmer,) and, in the evening, went away pleased, saying, 'May God be gracious unto you! You have made me very happy. How shall I address myself to God in prayer?' I said, 'Pray after this manner: O God, for the sake of thy Son, the Lord Jesus Christ, grant me to know the true religion which thou dost approve:' and, opening the Gospels, I pointed out to him the Lord's Prayer, and wrote down for him the Ten Commandments. He expressed earnestly, on departing, the evil of his nature, and his great sinfulness. I prayed, 'The grace of the Holy Spirit be with you.' He answered, 'Amen.'"

"July 28.—At Lucknow, Mayut Messee went on before, and gave notice of my approach. Thirty persons, friends and acquaintances, came out to meet me. Among them, my father, and two new brothers-in-law, and my brother Joseph, seeing me, embraced me and rejoiced greatly. After arriving at my father's house, the sinful writer read the 9th chapter of the Acts, and explained it according as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard with attention, and appeared pleased: and my mother and sisters expressed themselves thus:—'Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us!' And my father, his eyes streaming with tears, said, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast shown me, half my illness is removed; and now I

am persuaded that thou wilt restore me to health also, and deliver me from the hands of all my enemies.' After this, I and Mayut Messee sung a hymn."

"July 30.—While I was at worship in the morning with my relations, my servant gave notice that many people were coming to visit me. I desired they might wait without; which they did, and began to ask of the servant what we were doing, who told them we were at worship. On my coming out they embraced me with much affection, and said, 'Many forbade us to visit you; but on account of our former friendship, we were determined to come and see you.' I answered, 'While I was ignorant of the true God, I had not a regard for you all; and, now that I have embraced the truth, it is incumbent on me to love you all: and, through God's grace, you believe in what you have read and been taught; and, doubtless, when you hear and learn further, you will gladly embrace it.' One of them said, 'If that which we hear be worthy of acceptance.' I answered, 'You say right. So long as a person cannot obtain sufficient and reasonable proof, what wise man would embrace a new system?' On this he said, 'What kind of proof have you of the truth of your religion?' I replied, 'One proof of the truth of our religion is, that we view God both as just and merciful.' On this another said, 'What! in our religion, are not God's justice and mercy both established?' I answered, 'Now you have all so favoured me, unworthy, as to come from a distance to my house, I do not wish to say any thing that should be cause of displeasure to you. If you will not take it ill, and will judge candidly, I will certainly point out this to you.' They all said, 'We will not be offended:—say on.' I replied, 'From your Koran and Huddees is it plain that God has said, all who break his commandments shall go to hell?

Now please to show whether, by any one, the service of God has been or is performed as it ought.' One said, 'Only by Mahomed: it has been performed by no one else.' I observed, 'Mahomed himself acknowledged, "I have not served as I ought;" so that here also arises a doubt respecting your religion. The saying of the Gospel is thus confirmed, that no one is blameless before God: and, since God is true, and has declared that *the wicked shall be turned into hell*, if he cast them not into hell it will be contrary to his justice; and if he cast them in, where is his mercy? Our faith and religion is such, that both the justice and mercy of God are established.' One of them inquired, 'Well: in your religion, how are justice and mercy both established?' I answered: 'From the Law and the Gospel it is clear, that no man has walked according to the whole will of God, and that all the world before God are guilty and condemned. But God, who is merciful, on account of his justice, laid all the sins of sinners upon the Lord Jesus Christ, that his justice and mercy might both be visible to his creatures.' From morning till evening such discourse continued with one or other. God grant that his word may take root in these people's hearts! Amen."

The following extract contains the closing account of the Rev. Mr. Corrie's invaluable labours at Agra. He was succeeded in the superintendence of the affairs of the Mission by Mr. Bowley.

"Aug. 7.—Baptized a Hindoo, native of Bundelcund, by the name of John. He had for several months had a preference for Christianity; and, in May last, made his wish known. He is very intelligent, and quickly understood the distinguishing truths of the Gospel; and often expressed, in the most lively manner, his surprise and gratification on their being pointed out to him. Once, on his saying, that, when he first thought of embracing Chris-

tianity, a load seemed to press on his mind—he knew not what would be told him, or what sacrifices he might be required to make.—Matthew 11th and 22d were read to him, which occasioned very lively joy. Another time, on his observing that he knew not how it was, but his mind felt always refreshed and strengthened by reading the Scriptures, Romans 10th was pointed out to him; whereupon he said, ‘Doubtless this is the word of God! O these books,’ meaning the Hindoo ones, ‘contain a great many stories, &c., but nothing that concerns us individually: whereas these are applicable to our present circumstances.’”

“Aug. 16.—Baptized a servant of Capt. —’s, who has come twelve days’ journey expressly for the purpose. He is unacquainted with letters, but possesses a lively and ardent mind. For many months past he has endured much trial from his family and friends. On one occasion, his bed on which he was sleeping, and his house, were set on fire. On another, he was taken before the commanding officer, who asked him why he created such disturbances in his family: he answered, that, while he frequented fairs, drank to excess, gambled, and committed much sin, they found no fault with him; but, now that he had forsaken such practices, they had brought him there as an offender. The Colonel turned to his relatives, and asked what they could answer; and, as they had no pretence for denying what was said, he dismissed him. Another time the Khazee of a neighbouring town came, attended by 120 Mahomedans, to reclaim him: the Khazee began with asking what he had seen in Christianity, that he should expose himself to such disgrace, adding a variety of degrading names: he answered, ‘True, I am indeed worthy of all the names which you have applied to me; but in the

Gospel I see nothing but humility and love; and you know, neither in worldly affairs nor in religion does God approve of violence and the sword.’ This reply confused the Khazee not a little; and, after some further discussion, the assembly broke up in disorder.

“Aug. 17.—Administered the Lord’s Supper, in Hindoostanee, to fifty-nine native communicants. It was a season of interest and solemnity, and exhibited an encouraging evidence of the power of the Gospel during the past sixteen months.

“Aug. 18.—Committed the congregation to the care of Abdool Messee and Mr. Bowley, amidst many tears on the part of the new converts, and much sorrow on my own: but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one natives have received baptism, of whom about fifty are adults—about half Mahomedans, and the other half Hindoos. Of these, one has been expelled; six have apostatized; four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations as Readers and Catechists. Several Catechumens remain to be further proved.

“I would remark, in concluding the present Journal, that, exactly in opposition to the popular opinion among Europeans in India, the more learned converts, and those who had been Faqueers, caused us the most anxiety and trouble. In this, as in other respects, the Lord’s ways are not as man’s ways; and his Gospel will make its way in this country, as usual, first among the poor and least regarded part of mankind.”

The Journal of the Mission is continued by Mr. Bowley.

“Sept. 26.—Received a letter from a pious military gentleman at Hansi, applying for a

Christian Moonshee, to teach him to read Mr. Martyn's translation of the Gospels, being willing to devote his leisure hours to the instruction of the heathen. Oh the infinite goodness and mercies of God! His ways are past finding out! While our friends and benefactors are consulting together in Europe for our good, God is raising up one here and one there in the very heart of the place where *Satan's seat is*. Oh that we were as wise in this important concern as the children of this world are in their generation! Then what a glorious day might we not expect to see!"

"Sept. 30.—Went to the river side, and entered into conversation with nine devotees, their bodies rubbed over with ashes, and their eyes ready to start out of their heads. I put several questions to them, to which they gave ridiculous answers. One asked me to deliver what I knew on the subject of the 'one thing needful.' Upward of twenty gathered round. I explained to them the contents of the three first chapters of Genesis. During the conversation I was much refreshed by the unexpected approach of a Christian brother, Moonshee to a gentleman at Coel. He sat beside me till I had done with them. The Moonshee reported that there is a great work at Coel. He is engaged daily in performing worship with the drummers of the Sepoy corps. A Mahomedan drummer has renounced Mahomedanism, and joins in Christian worship daily.

"Oct. 14.—Accompanied by a friend, I went to the river side. After roving about, seeking for an opportunity of speaking, and just on the point of returning low spirited, we met with an old Faqueer, about sixty-five years of age, with a book under his arm. He appeared like a pilgrim. He stood to talk with us in the highway, when a goodly multitude soon gathered round, and heard, and con-

versed with us on 'the one thing needful' for about an hour. On parting, several asked where we lived, and promised to come and hear us again."

"Oct. 23.—Went to the river side with two friends. Found a Hindoo feeding turtles, and a beggar standing by, begging for the grain that he was throwing to them. Finding him refuse, I went up to intercede for the beggar, with some confidence of prevailing, but to no purpose: he said that what he had brought was the turtles' due. I talked with him, and others standing by, till they were constrained to give man the preference of all other creatures, and were ready to blame the Brahmins who taught them the contrary."

"Nov. 12.—The Mussulman people of yesterday came according to promise, and read to the 8th chapter of St. Matthew. After some arguments, I got them to read a translation of a discourse on the Unprofitable Servant, with Mr. Martyn's unanswerable arguments. They were glad to take a copy of the Four Gospels, in the Oordoo Language."

"Nov. 16.—Had much argument with a Pundit, at my house. He appears agitated in spirit; and, seeking rest, findeth none. He daily reads a chapter of the Gospel with me. May this lead him to the truth that shall make him free!

"Nov. 19.—Three native strangers were present at family worship. To-day, one of the Mussulmans, who had heard, and read, and took away the Four Gospels, came and solicited me for a Persian copy. He was glad to take one of Sebastiani's translation, and one of Sabat's, for his friends. These are native officers, who are come round with the court of Circuit Judge."

"Dec. 11.—At ten went to the cantonments:—about twenty Christians being assembled, read and spoke to them on the fifth chapter of St. John's Gospel in both languages: concluded the prayers

with a hymn. After this, went to our friend's, who had about fifty workmen and others assembled. Read and spoke to them on the 'flood.'—Afternoon, Brother Abdool not being well, I officiated in the native church—about one hundred and fifty assembled. Read and expounded part of the twelfth chapter of St. Luke, and concluded by reading and expounding the history of the flood, from the sixth and seventh chapter of Genesis.—Evening, went again to the Sepoy lines—about thirty assembled. Read and expounded, in both languages, a portion of the sixth chapter of St. John's Gospel: concluded with a Hindoostanee hymn and prayer."

"1815. Jan. 7.—Accompanied a friend to a place where upward of seventy devotees of the Vishnu tribe have, for these few days, taken up their lodging. Many of them had their backs and bellies scorched with the fire which they constantly use to keep off the cold. We saw several couples asleep, with a fire of logs of wood between them. Their bodies were rubbed over with ashes, and their faces whitened as with chunam. We spent two hours in conversation with them. Some of them gave us a patient hearing; but, in general they were not inclined to talk."

"Jan. 16.—With a Christian friend spent about two hours with the Faqueers. An old woman, supposed to be not far from her latter end, was brought before these deceivers, in order to secure her salvation. After first presenting a few pice, she bowed down before them, and was permitted to touch the leader's feet, while he pronounced her blessed. We could not be silent, but spake specially to the aged matron and her followers, on the insufficiency of any man whatever to redeem a soul; but that God, of his infinite mercy, had laid help upon one mighty to save to the uttermost all those who come to God through him. They seemed attentive."

"Jan. 31.—Read and spoke to about twenty on the sufferings and death of Christ, from St. Matthew, 27th chapter. These people appear to take much delight in hearing of the love of God in the gift of his Son, and do not seem so much as to suspect their craft in danger. May the Holy Spirit enlighten them, by His gracious influence, through Christ our Lord! Amen."

2. MADRAS.

It has been determined that the Society's two missionaries, Schnarre and Rhenius, shall be fixed at Madras, to which place they were to remove from Tranquebar, in January, 1815. At Tranquebar they had been employed in acquiring the Tamul language, and in attending to the schools, which they say are very promising, but which are now almost entirely supported by the Society's grant of money.

3. NEW ZEALAND.

In March, 1814, the Rev. Mr. Marsden, having purchased the brig *Active*, sent her, with the lay missionaries, Kendall and Hall, on board, to New Zealand. A young man, the son of a chief, who had lived some time in the colony, accompanied them. The object of the voyage was to pave the way for the projected settlement. Mr. Marsden wrote to Duaterra, engaging his good offices, and sent presents for the chiefs. He gave particular instructions that the Sabbath should be observed on board with the greatest solemnity, and that the service of the church of England should be read. The party was kindly received by Duaterra, and the other chiefs at New Zealand: and having procured with their help a loading of spars, flax, potatoes, &c. sailed thence on the 25th of July with Duaterra; his uncle Shunghee; Depero, the eldest son of Shunghee; four other chiefs, Tenhanah, Ponahhoo, Toi, and Kurrokurro; and four common men, on board, and arrived at Port Jackson on the 22d of August. It appears that the name of Mr. Marsden is well known in New

Zealand. The natives speak of him with respect, and even celebrate him in their songs. Mr. Kendall gives an account of dreadful barbarities inflicted on the New Zealanders by the captains and crews of English whalers. In one instance, they destroyed the inhabitants and habitations of a whole district, sparing neither men, women, nor children: and in the carnage Tippahee, the enlightened chief, the friend of Mr. Marsden, was slain. He adds—

“It has been truly said of the New Zealanders, that they are a noble race of men. They stand in need of our friendship; and, if proper steps were taken for their instruction in the arts, attention paid to their wants, and all our dealings with them carried on with justice and integrity, they would, by the Divine blessing, soon be advanced in the scale of civilization. Then, indeed, might the Christian world look with more eager expectation that the way was rapidly preparing in this part of the earth for their messengers of mercy, and for the enlargement of the Redeemer's kingdom: and that any attempt is making to accomplish this glorious object, let the faithful rejoice; and let them rest satisfied, that God will, in his own due time, fulfil his gracious promises.”

The following is an extract of a letter from Mr. Marsden, dated at Parramatta, Sept. 20, 1814:

“There are now here eleven natives of New Zealand. I considered that the chiefs would learn more of civilized life, and the comforts attached to it, in two months' residence among us, than they could possibly acquire in years, in their own country, from the Missionaries. Besides, the chiefs and their friends living with the Missionaries at present, would remove all apprehensions from the wives of the Missionaries; as a most cordial intimacy and friendship will now be formed among them. They will also see our mode of public and family worship, by which their views

will be greatly enlarged, and their minds opened to receive future instruction. Duaterra is a man of a very superior mind. He is fully determined to improve his country, so far as his means and influence extend. Tools of agriculture are the only articles which he wants; and seeds to crop his ground. He assures me, that he will do all in his power to prevent future wars amongst his countrymen, and turn their minds to cultivate the land. No man could ever be worse treated than Duaterra has often been by Europeans; but he has the strongest attachment to them, from the hope, that, through their means, he may deliver his countrymen from their present degraded situation. The Missionaries and their families are now under no fears; but are willing and anxious to live among the New Zealanders. I doubt not but the Divine blessing will attend their labours; and that the Society will have the satisfaction of receiving good accounts of them hereafter.”

“It is my present intention to accompany them, when the Active returns, and to see them finally settled. I think my going along with them will give weight and importance to the Missionaries among the chiefs and their people.”

“The chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brick-making, and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture.”

“ They tell me, that, when they return, they shall sit up whole nights, telling their people what they have seen ; and that their men will stop their ears with their fingers : ‘ we have heard enough,’ they will say, ‘ of your incredible accounts, and we will bear no more ; they cannot be true.’ ”

The Governor of New South Wales, anxious to promote the improvement of New Zealand, and to prevent the recurrence of those atrocities which have disgraced the British name in that quarter, has issued General Orders, to make it known, that the natives of New Zealand and of the other islands are taken under his Majesty’s protection ; and has appointed Mr. Kendall to be resident Magistrate in New Zealand, with powers to enforce, in conjunction with the chiefs Duaterra, Shunghee, and Kurrokurro, certain regulations which he has framed for the prevention of similar offences in future.

Mr. Marsden himself returned with the chiefs to New Zealand, and took with him three Missionaries with their families, intending to leave them there. One of them is a carpenter, another understands flax-dressing, &c. We select some interesting passages from his letters, written about the time of his departure.

“ I have purchased a vessel expressly for the purpose of promoting the civilization of these people, and did intend to visit them about seven months ago myself, but could not obtain the Governor’s sanction.”

“ I am fully convinced that these people will become a great nation, if they can only get iron.” “ My first object will be to introduce agriculture, in general, amongst them. My friend Duaterra has set them an example in growing wheat, &c. He is now with me. I have had some of their own flax dressed before them, spun and wove, and made into clothing, which has astonished them very much. The

wheels, looms, &c. appear to them wonderful. They are very proud of wearing clothes made of their own flax.”

“ Duaterra is fully confident, if he can but obtain iron, that, in three or four years, the whole island will be supplied with bread. He says, it is not long ago since the first potatoes were brought to the island ; and now they are cultivated in every part, and have proved the greatest blessing to the natives. One pig only was put on shore by Mr. Turnbull, master of a whaler, and now they have a great number, and take much care of them. I supplied him, at different times, with wheat ; but it was either lost in the vessels, or never given to him. When he first got home, I supplied him with seed. He immediately explained the value of the wheat, and gave a part to all the different chiefs with whom he was acquainted, reserving some for himself. The chiefs put the wheat into the ground, and had many consultations about it ; but when it was near ripe, they thought Duaterra had imposed upon them, and had told them some fine stories as a traveller. They examined the roots ; but, not finding the grain, as they expected, growing like the potato, they set fire to all their crops, and burnt the whole. Duaterra was much distressed at this circumstance, as he could not prevail upon them to give credit to what he said. He reaped his own wheat, and threshed it, and showed it to the chiefs ; but still they would not believe that it would make bread.” “ Duaterra borrowed a pepper-mill from a whaler, to show his countrymen, by grinding the wheat, that it would make bread. But the mill was so small that he could not produce a sufficient quantity, so as to remove their prejudices. By the Active I sent a new supply of wheat, and a wheat-mill to Duaterra. When he got this mill, he immediately ground some wheat : when the chiefs saw the flour come from the mill, they

shouted for joy. He told me he afterwards made them a cake in the frying pan, and gave each a piece, which fully proved the truth of his former assertion, that wheat would make bread. This was the highest gratification."

"I am now (Nov. 18, 1814) embarked on board the *Active* for New Zealand, together with Messrs. Kendall, Hall, and King. I have deemed it necessary to take a few select mechanics, to assist the settlers, for the present, to form their establishment. The chiefs and their attendants return with me, excepting one young man, who remains with my family at Parramatta, in order that he may improve his mind in useful knowledge."

"The chiefs have been much gratified with their visit to this colony; and the inhabitants, in general, have treated them with kindness and respect. His excellency Governor Macquarrie has been very kind and attentive to them; and has given them three cows and a bull—one cow to each chief. I shall take a horse and two mares for the future benefit of the settlement. The Governor has also given to each of the chiefs a suit of military officer's clothing, which has been very acceptable to them. They all seem very grateful."

"At my request, his excellency the Governor has appointed Mr. Kendall to act as a magistrate, which will be a check upon some of the masters and owners of vessels, and their crews, who visit New Zealand."

4. WEST AFRICA.

The following is an extract of a letter from Colonel MacCarthy, the Governor of Sierra Leone, to the Secretary, dated 13th Aug. 1815:—

"I shall be very happy to give every support in my power to forward the benevolent views of the Church Missionary Society. Mr. Butscher has received all the boys which he has demanded; and the whole of the captured negro boys

and girls will be placed in his hands, as soon as he can erect a building for their accommodation. An allotment of one thousand acres of land, in addition to the one hundred acres granted to the Society, has since been made."

"Here is an ample field for ten or twelve persons. They would have at their command every assistance that might be afforded by Government; and the good which they would do is incalculable."

"I most sincerely rejoice to hear from you that Government has acceded to the propositions of the Society; and shall on my part, with the highest gratification, deliver into the hands of the Missionaries all the liberated children; being convinced that the plan now adopted will be attended with the most beneficial results."

An English clergyman having been appointed chaplain of the colony, Mr. Butscher will be at liberty to attend to the formation of the establishment projected on Leicester Mountain, for the reception of all the liberated children, amounting probably to upwards of a thousand. There are three houses in preparation, one for the boys and one for the girls, with apartments in each for the teachers, and one for the superintendent.

From *Bashia*, in the Rio Pongas, Jellorum Harrison, the son of a chief in that river, who in early life quitted it with the Rev. Mr. Brunton, and afterwards resided with him for many years at Karass near the bottom of Mount Caucasus, but who has lately returned to his native district, under the auspices of the Society, and is now placed there as a teacher of youth, thus writes:—

"Give my best respects to Mr. Wilberforce, and assure him I take it upon me, in the name of all the slaves of my unfortunate country, to return both theirs and my own thanks and gratitude for the humane feelings which he has shown towards our injured land. What a

happy thing it is, to see the peaceable state that this country is now in!—quiet, and free from war and slave vessels!—no dragging of families from one another!—no innumerable slaves chained together, male and female!—and the enemies of humanity, the slave-traders, gradually quitting the country! It has struck me forcibly, that where the Gospel makes its appearance there Satan's kingdom gradually diminishes. May God give grace and perseverance to his servants to carry on his work; and make them instruments in his hand of bringing them to perfection! And may God raise up some from among us, who will never forget the gratitude which we owe to that blessed shore, and evermore be thankful to our distinguished benefactor!"

On the 4th of June last, our king's birth day was celebrated at Bashia in a singular and affecting manner. Ninety children and one adult were baptized into the faith of Christ. On this occasion Jellorum Harrison thus writes:—

"I never was better pleased in my lifetime, I may say, than to see so many of my countrymen brought so far as to be baptized; and was delighted to witness the great solemnity that attended the administration of the ordinance, and particularly when I saw a grown up native come forward for baptism. We had likewise the happiness of seeing our church so full, that some were obliged to stand out of doors. Five or six of the native chiefs were present on the occasion. I had more hopes that day than I ever had, that God will show mercy to these perishing countrymen of mine."

On the *Bullom Shore*, opposite to Sierra Leone, Mr. Nylander states, that the number of scholars of both sexes is increasing. He has transmitted a copy of St. Matthew's Gospel, which is now printing by the British and Foreign Bible Society, and is the first book of the word of God translated

into the language of the West Coast. He has also translated the Morning and Evening Prayer of the Church of England, and some of Watts's Hymns, into Bullom.

WESLEYAN METHODIST MISSION IN CEYLON.

In the year 1813, the Rev. Dr. Coke, accompanied by six Missionaries, sailed for India. The Doctor died during the passage. The Missionaries, on their arrival at Bombay, were kindly received and hospitably entertained by Sir Evan Nepean, the governor. One of them, Mr. Hayward, remained at that place. The other five proceeded to Ceylon, where they were courteously received by Governor Brownrigg and others in authority. The Rev. Mr. Bisset, the chaplain, took a friendly interest in their destination, and, with his aid and that of the Governor, it was agreed that Mr. Lynch and Mr. Squance should be stationed at Joffna, Mr. Ault at Batticaloe, Mr. Erskine at Matura, and Mr. Clough at Galle; and that while they were acquiring a knowledge of the native languages, they should open schools for teaching the natives English, for which the Governor would allow to each a salary of fifty rix dollars a month. They forthwith repaired to their stations; and besides the business of their schools, employed themselves in preaching in English to those who understood that language, or through an interpreter to the natives. The Missionaries speak in the highest terms of the Rev. Mr. Bisset, and also of the Hon. and Rev. Mr. Twisleton, chaplain to the government, whose heart they state to be engaged for the religious and temporal improvement of the natives. They speak also of a Mr. Armour, who resigned, some years ago, a lucrative employment, that he might devote himself to the care of the schools and the work of the ministry. He

labours for the salvation of souls, and speaks with fluency and energy both in Cingalese and Portuguese. Mr. Chater, the Baptist Missionary, and his wife, adorn the doctrine of God their Saviour. Christian David, a pious and zealous native preacher, a pupil of Swartz, sent hither by the Royal Danish Missionaries, has recommended himself by his simple, fervent piety, and his persevering, steady conduct, to the favour of the Governor, and to the general esteem. The Missionaries experienced peculiar kindness, and uniform support, from Viscount Molesworth. One of them, Mr. Clough, observes; "He has been to me a father, a Christian, a friend, and a guide." It was Mr. Clough who was honoured as the instrument of converting the Budhoo priest, of whose public baptism we gave an account in a former Number, p. 411. "This priest," Mr. Clough states, "is to have a salary from Government as a translator; and is now about to translate the Bible into the two languages of the island, —the Cingalese and the Paariah, or Maggada, which is still spoken in the interior. He is to study the Scriptures under the care of the Rev. Mr. Armour, who now resides in Columbo, until he is qualified to preach. I flatter myself that, humanly speaking, this man will be capable of doing as much good among the natives as fifty European Missionaries. Many of the priests are so shaken by this conduct of their leader that they also are wishful to embrace Christianity;—but there is this difficulty in the way: when they cast off their robes, they lose all, even their freehold estates, if they have any, as our priest had to a considerable amount. But we hope soon to see the people coming over likewise, and then a way will be opened."

Six new Missionaries are about to proceed to Ceylon, and if we can credit the statements transmit-

ted by the colonial chaplains, the Hon. and Rev. Mr. Twisleton and Mr. Bisset, the moral darkness prevailing there is such as leads every Christian to rejoice in the intelligence. These gentlemen, with a liberality which does them the highest honour, and with a lively solicitude for the salvation of the poor people who surround them; which cannot fail to create an affection for them in every Christian heart, have given the right hand of fellowship to every devoted servant of Christ who is disposed to labour in this corner of his Master's vineyard, have animated and guided their efforts, and have taken a brother's interest in their success.

AMERICAN FOREIGN MISSIONS.

A BOARD of Commissioners for Foreign Missions has been formed by an act of incorporation, consisting of distinguished ministers and laymen in the Northern States. The fifth annual meeting of this Board was held at Yale College, on the 15th September, 1814. In February, 1812, this Board sent out five Missionaries, three of whom were married, to Calcutta; namely, Messrs. Judson, Newell, and Nott, with their wives; and Messrs. Hall and Rice. On their arrival at Calcutta, they were immediately ordered by the Supreme Government to return by the vessels in which they came. Mr. and Mrs. Newell embarked for the Isle of France. The passage was tedious and stormy; and Mrs. Newell, whose health was in a precarious state, died on the passage.* Mr. Newell

* Mrs. Newell appears to have been a most amiable and excellent person; and it is impossible not to lament the harsh and relentless measures which deprived India of her services. We have read her life and her correspondence while in India, but above all the account of her death, with deep interest; and we think it but justice to say, that the following testimony to her distinguished worth appears to us to be marked with

afterwards went to Ceylon, where he was assured of the protection of the Governor, and where he applied himself to the acquisition of the native languages; occasionally preaching in English. His final destination had not been fixed.

Some delay having occurred in the removal of the other four Missionaries from Calcutta, two of them, Messrs. Judson and Rice, saw reason to change their sentiments on the subject of baptism, and they were accordingly immersed at Serampore. This occasioned a separation between them and Messrs. Nott and Hall. The two former proceeded to the Isle of France, whence Mr. Rice returned to the United States. The plan of Mr. Judson was, however, to effect, if possible, an establishment at Prince of Wales's Island. Messrs. Nott and Hall had determined on going to Bombay; but the Government, which at first had given them passports for that presidency, changed its purpose, and ordered them to proceed to England. Notwithstanding this order, they imprudently went on board the ship in which they had engaged their passage, and arrived at Bombay on the

the character of truth:—"Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But He, from whom all these excellencies proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself nor died to herself. Her witness, we believe, is in Heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted."

11th of February, 1813. As might have been foreseen, intelligence of the ill-judged step they had taken preceded them, accompanied by an order for their being sent to England. Sir Evan Nepean showed every disposition to favour them, and permitted them to remain at Bombay until he should try the effect of a representation to the Governor-general, Lord Minto, in their favour. His efforts, however, proving unsuccessful, he was under the necessity of directing them to take their passage for England on board the *Carmarthen*. In this state of things, the Missionaries again most unadvisedly resolved on quitting Bombay in the same clandestine manner in which they had previously left Calcutta, and proceeding to Ceylon. The vessel which conveyed them stopped at Cochin: there they were overtaken by an order from Bombay requiring them to be sent back to that place. They accordingly returned. Sir Evan Nepean appears to have been justly displeased with their conduct, as it might, from the favour he had shown them, subject him to censure, as having connived at their delinquency; and his dissatisfaction must have been rather increased than lessened, by the extraordinary justification of it which they attempted. "The authority of the Lord Jesus," they affirmed, "under which they had been sent forth to preach the Gospel to the heathen, was paramount to any civil authority which would frustrate or counteract their mission. We will admit that a man's understanding may be so misled as to believe that, under the peculiar circumstances of these Missionaries, there was the slightest weight in such an argument. Still, as a mere matter of prudence, their conduct appears to have been altogether unjustifiable. They were lowering the missionary character, where it was of the utmost moment it should be held high, and alienating their best friends without

a rational hope of succeeding in their designs; for in what part of India could they reasonably expect to be allowed to fix themselves after such a transaction? They were providentially called to give an example of Christian endurance, and they should have given it. The kindness and indulgence of Sir Evan Nepean, however, were not exhausted by this occurrence, and he again permitted them to remain on shore at Bombay until he should hear again from Calcutta. Great efforts were made to procure a remission of the former order, but with what effect does not appear; the last accounts, dated 22d December, 1813, leaving them still at Bombay, but under orders to depart for England. The Board observes, that their grateful acknowledgments are due to Sir Evan, for the candour, magnanimity, and kindness exhibited in his treatment of the Missionaries, so creditable to his character as a magistrate and a Christian.

SPITALFIELDS BENEVOLENT SOCIETY.

To encourage the poor to help themselves, ought ever to be a leading principle of public charity. But however important this principle may be in general, it is still to be remembered, that there are many who cannot help themselves, and must either be helped or perish. Few, not in the habit of visiting the abodes of poverty, can conceive the misery of the sick poor. Illness is often hard to be endured, even by those who are in possession of all the additional comforts which it so much requires. How much more grievous must it be to others, who are not only destitute of all such comforts, but who are often deprived, by the circumstance itself, of their means to obtain the very necessities of life!

To meet exigencies of this nature, the Spitalfields Benevolent Society was first instituted in January,

1811; during the four years of its existence, the beneficial effects of its operations have been sensibly felt throughout the whole of the North-East division of the metropolis. This district is the residence not only of great numbers of poor weavers, but also of almost the whole poor of the City of London. Hence arises a greater mass of wretchedness than is to be found in any other quarter of the metropolis; among such multitudes of poor, numerous cases of the greatest distress are continually occurring, arising from sickness and want of employ.

It is a fundamental principle of this charity to afford no relief till after the most particular examination into the reality of the distress, at the habitations of the persons relieved.

The visitors engaged in this work are not content with relieving the temporal necessities of the poor;—their aim is also to improve their moral and religious condition; and, through the blessing of God, they have, in many instances, seen the dissolute become sober; the neglectors of the Sabbath prevailed on to attend Divine worship, and to reverence that sacred day; numbers of children destitute of instruction, and in danger of falling a prey to ignorance and vice, admitted into Sunday Schools, and in some cases the parents themselves induced to attend a school for adults.

Besides relief from the institution, additional aid is frequently obtained for cases of more than ordinary distress and interest, either by private subscriptions or from individual liberality, which does not appear in the accounts. In this way, many families have received effectual and permanent benefit.

In the year ending March 31, 1815, the Society relieved 881 families, containing 3,920 individuals, to whose abode the members of the Committee made 3,889 distinct visits: the sum of 491*l.* 9*s.* 4*d.* was

distributed, besides a considerable expenditure for linen, &c. for lying-in cases.* Many of the cases visited have exhibited the most deplorable wretchedness and ignorance; and others have been striking instances of the support afforded by true piety, under the severest pressure of disease and poverty. The visitors have ample encouragement to proceed in their endeavours. Every subscriber will be entitled to recommend, in writing, cases of distress in order to their being inquired into.

Opulent and benevolent persons, who have it not in their power to pay personal attention to the cases and wants of the poor, would do well to employ such almoners as this Society. If such persons could witness the poverty, and ignorance, and misery, which abound in this quarter of the town, they could not think their charitable fund better employed.

A ladies' committee has been appointed to take charge of lying-in cases. Twenty boxes of linen, with one for twin cases, have been made up by them, which are lent, during the month, to destitute poor women. Blankets and cast-off clothes presented to the Society form another means of administering relief.

Articles of this description may be sent to No. 5 Raven Row, Spitalfields, where all applications on the subject of the Society may be made. The Rev. Josiah Pratt is president of this Society, and Mr. Kincaid, Spital Square, treasurer.

The following are a few of the cases relieved by the Society:

1. Elizabeth R. was found to be a poor old schoolmistress in the greatest poverty. In a damp underground kitchen, she taught a few poor children, which brought her in about twenty pence a week. The

visiter found her ill, with her scholars around her. She had once been in good circumstances. She had buried her husband and five children, and had not a friend or relative left. "I never witnessed," says the visiter, "such a scene of weeping, as while she was relating her story. She wept, and the children wept aloud, and also a woman that showed me the house." Her principal trouble appeared to be about the sum of four shillings and sixpence, arrears of rent, and which she was afraid she should never be able to pay. A day or two after, the visiter took her this sum. The children were just going home; but when it was understood that I had brought the four shillings and sixpence, they stopped, and all hung round her neck, and kissed her: and she, in a very suitable manner, returned thanks to God that had heard her prayers, and brought her out of this great difficulty. The relief made indeed *the widow's heart to sing for joy.*

2. J. B. a convict under sentence of death in Newgate.—His case was particularly distressing. At the time that he was brought to trial, his wife was pregnant; and the shock which she received on hearing of her husband's condemnation, brought on premature delivery. She was destitute of a bed; and while languishing on a truss of straw, had the misery of seeing her six young children around her, nearly naked and starving, without being able to afford them any relief. From this deplorable condition, however, the kindness of Christian friends has, in some degree, raised her; and she expresses the most heartfelt gratitude to Almighty God for the assistance which she has received from this and similar societies. The visiter was impressed with the great resignation evinced by her under such trying circumstances, and the more so, as it is apparent that she is rather above the lower order.

3. John M. had lived in a very respectable way, but had been re-

* From the commencement of the charity, 2,971 families, containing 12,851 individuals, have been visited 10,369 times, and the sum of 1,915*l.* applied for their relief.

duced to poverty by losses in trade, and by long illness. One of his arms is quite wasted and useless, by the rheumatic gout; he cannot move across the room without crutches. Much of their furniture had been disposed of for food; and, scarcely expecting to retain even their bed, they were truly thankful for the relief afforded them by the Society, and particularly for the loan of a pair of blankets, which were a great comfort to the poor man. The uncomplaining resignation of this young couple much interested the visiter; prayer and the Bible have made them more happy than when in the greatest prosperity. They scarcely ever tasted dinner; and are very thankful for the tea-leaves which a friend always saves for them. If the woman can get a little work, which is binding and ornamenting ladies' shoes, she has frequently sat up the greatest part of the night, as the nursing of her infant and her husband employs the greatest part of her time. The children are as mild and uncomplaining as their parents. During the winter, the visiter desired her to call for some thick worsted stockings for her husband: it was very slippery, and she came in pattens; the visiter begged she would carry them, as it was dangerous both for herself and the child; but it came out that she had neither soles to her shoes, nor feet to her stockings.

4. Susannah P.—The visiter experienced much real pleasure in witnessing the piety and resignation of this poor widow. Her husband died in a deep decline, three months previous to her confinement. She has six children: the two elder are apprentices, for whom she has to wash and mend; and the remaining four are looking up to her for their entire support. Her occupation is selling crockery in the markets and streets, which produces a very uncertain income: the timely relief afforded her by the Society was peculiarly acceptable; and of this she was truly sensible.

Great as her trials were, yet the visiter never heard a murmur, though the tears would often chase one another down her cheeks, when relating her husband's happy state of mind during the latter part of his illness, which seemed to have made a deep and serious impression on her own. She often repeated many excellent things which he said to her. "You have been a good wife to me," he would say, "and a good mother to our children; but be assured, that this alone will never bring you to Heaven." By her manner and conversation she appeared, indeed, to feel the truth of what he, at that awful season, had strength sufficient to tell her. She can read, and has a Bible, which is to her now the greatest source of consolation.

5. Sarah C.'s was a very affecting case of distress. The husband had been confined to the house, and principally to his bed, for about half a year, by a violent rheumatic complaint; and she herself expecting every hour to be confined with her fourteenth child; several of the children are young and at home. The family came from Sheffield, a year ago, to seek employment in town; and as they were very well off for apparel and furniture before the man's illness, they had derived their chief support, during several weeks, from pawning almost every thing they possessed to keep them from starving. At the time the visitors were directed to this family, they had between thirty and forty pawnbroker's duplicates; and, the poor woman having nothing further that she could pawn, had just been endeavouring to go out, to sell a part of the duplicates, that she might redeem a sheet, and one or two other necessary articles, before her lying-in. Some further help than the Society's funds could afford was obtained at this juncture, which proved a most seasonable relief, and was most gratefully received.

6. Ann H. was a poor woman, of genteel manners, in a most pitiable state. Her husband, being unable

to get a living during the late severe winter, had left her, and was gone to sea. She had five children to support, without any means of doing it. She hired a mangle at four shillings per week: but no one gave her any thing to do, because she was a stranger; and she has been for two days together without tasting victuals. The miserable apartment in which she was confined was so damp that it struck the infant blind when it was a few days old. On the first visit, the visiter found the wretched mother weeping over her child, and three other famished little ones around her. Some money was advanced to her, which put her in a way of getting a living. She is now more comfortable, and expresses the greatest thankfulness for the benefit received from the Society.

7. We found Benjamin G. of Grey Eagle-street, and his family, in great distress. The man appeared to be sober and industrious, which led us to inquire particularly into his circumstances and the cause of his wretchedness; when we learnt that owing to the badness of trade, &c. about three years ago, he became very much reduced, so that he had no money at all to purchase mahogany to make chairs, by which he used to maintain his family, viz. a wife and three children. He then had recourse to the following singular mode of raising money, which he continued from that time till we met with him: it being a very rare thing for him to get on a single week without every article of furniture and apparel that could possibly be spared, being gone, it was his custom, every Monday morning, to borrow of a neighbour a few silver tea-spoons, and a shawl, upon which he raised about twenty shillings at the pawnbroker's. With this money he purchased mahogany and worked hard all the week, making it into chairs: these he was obliged to sell, at any rate, on Saturday evening, that he might redeem the borrowed articles, and re-

place them for the owner's use on Sunday, who would only spare them on this express condition. The consequence of his being obliged to sell his week's labour every Saturday, frequently was, that he obtained scarcely more than half the value of his chairs. To relieve the man from this wretched state of dependence on the pawnbroker, we advanced him 2*l.* which we thought it prudent to call a loan, to be paid at Midsummer: he immediately discontinued his former system, (by which he lost so much time, and incurred an expense of 6*d.* per week for the use of 20*s.*, making the rate of interest 130 per cent. per annum,) and we soon had the pleasure of witnessing a considerable improvement in the condition of the family: and at present we have to state such advantages to have already arisen from this 2*l.*, as we ourselves could scarcely give credit to, had we not regularly visited the family once or twice every month since last January, and observed the progressive benefit arising from it. We visited them last the 23*d* instant, when the man gave us back the 2*l.* we had lent him in January. We, however, returned it to him as a gift, expressing our gratification at his having made so good use of it. He then enumerated the following advantages which, he said, through the goodness of God, this money had procured him and his family:—

"1*st.* He said, it has been the means of filling all our bellies.

"2*d.* It has made us all comfortable on a Sabbath-day, so that we can go to a place of worship in decent clothing.

"3*d.* It has enabled us to redeem from the pawnbrokers a great many things, viz. two silver watches, a wooden clock, several tools of great use in my business, and many articles of wearing apparel: these had been pledged for between 3*l.* and 4*l.*

"4th. I have been able to buy a bed this week: I have wood by me in the house worth 50s., besides 3*l.* in money, and do not owe any one a farthing."

The above account was furnished by the visitors 30th July last.

They have now to add, that the circumstances of this family are still further improved to a much greater degree, and the man has recently given a donation of 10s. 6d. to the Society, as a small tribute of gratitude to God for the benefits which he and his family have derived from the very seasonable aid which he had received.

METHODIST CONFERENCE.

THE seventy-second annual Conference of the preachers in the connection of the late Mr. Wesley was held at Manchester on the 31st of July last. From the minutes of that Conference it appears that there are at present 736 regular itinerating preachers of this particular denomination stationed in Great Britain, and 132 in Ireland; that the number employed on their foreign missions in the East and West Indies, British North America, and Africa, is 74; and that the number in the methodist connection within the United States is 687. The total number of members in Great Britain is stated to be 181,709, being an increase of 7,824 since the preceding Conference; and in Ireland 29,357, being a decrease of 31. In the West Indies the numbers are as follows.

	Whites.	Blacks.
" Antigua	21	2965
St. Christopher and St. Eustatius	44	2945
Nevis	34	1311
St. Bartholomews	23	643
Tortola and Virgin Island	76	2072
Dominica (return of last year)	1	709
St. Vincent (there was a mistake last year of 810 too many)	16	2638

	Whites.	Blacks.
Barbadoes	17	36
Grenada	1	179
Trinidad	4	216
Demarara	3	70
Jamaica	22	2678
Bermuda	29	37
New Providence and the Bahama Island	404	660

Total in the West Indies this year 17,856; being an increase in the year of 1,664."

Besides this, there are in British America 1,759 members of the society; and in the United States, 168,698 whites, and 42,421 persons of colour, who belong to it. In all other parts of the world the number is 270; making a total of upwards of 440,000.

The following are some of the regulations which were either adopted or renewed at the Conference.

"Let no singing be allowed in any of our chapels, after the public service has been regularly closed by the officiating preacher; as we think that singing, at such times, tends to extinguish the spirit of devotion, and to destroy those serious impressions which may have been made on the congregations by the previous ministry of God's word.

"The Lord's Supper shall be always administered in England according to the form of the established Church; but the person who administers shall have full liberty to give out hymns, and to use exhortations and extemporary prayer.

"Wherever Divine service is performed in England, on the Lord's Day, in church hours, the officiating preacher shall read either the service of the Established Church, our venerable father's abridgment, or at least the Lessons appointed by the calendar; but we recommend either the full service or the abridgment.

"Before any preacher, having travelled four years, is recommended by his district meeting, for admission into full connection, he

shall undergo a careful examination, by the chairman of that meeting, respecting his acquaintance with Mr. Wesley's works in general, and especially with his sermons, and his notes on the New Testament, *in addition to the other examinations* required by our existing rules: and no preacher shall be so recommended, unless the result of his examination be satisfactory to the meeting."

The foreign missions of the society were formerly under the superintendence of the Rev. Dr. Coke. In consequence of his death, they are taken under the more immediate care and direction of the Conference, and placed under new regulations.

In an Address of the Conference of the last year to the prince regent, on the conclusion of peace with France, we perceive with pleasure their strong expressions of Christian loyalty, and of attachment to the government of the king, and the decisive testimony which they bear to the iniquity of the slave trade.

HIBERNIAN SOCIETY.

We have before us the Ninth Report of this Society, of which we proceed to give an abstract.

The exertions of the Society are advancing both in importance and efficiency. To diffuse religious instruction among the poor in Ireland is the great object to which the exertions of this Institution are directed. In order to succeed in this object, it is required to remove the afflicting spectacle of ignorance, immorality, and mental degradation, which the lower classes of the community present; and to provide a remedy for their want of early culture. The most prominent impediment to the designs of the Society has proceeded from the diversity of religious sentiment which

exists in Ireland. In that country, about three millions two hundred thousand of its population are supposed to be Roman Catholics; and much opposition has arisen, and still exists, among this class, to the establishment of the Society's schools, and to the course of education pursued in them.

To confer on the children of the poor, in Ireland, the benefits of intellectual and moral culture ought to be regarded as a national object; and to connect with this benefit the blessings of a religious education, founded on the holy Scriptures, ought to be considered as a work of bounden duty, and of infinite importance, by every Christian.

The Committee have the pleasure to state, that additions have been made to the number both of schools and pupils in the last year; and that the number of children taught by the Society is now upwards of eleven thousand. This number is considerable; but it bears only a small proportion to the aggregate of that part of the population of Ireland, whose condition is calculated to excite commiseration, and to claim exertion.

The Hibernian Society has printed an elementary book for the instruction of children in the *Irish language*. An edition of 5,000 of these books was published in 1810. In the districts where Irish is the colloquial language, the Society's Schools have an Irish class; and both children and adults, after being taught to read in the Irish Spelling-book, have the New Testament in the same language put into their hands, and its truths impressed on their minds.

All the schools are subjected to a quarterly inspection; and the state in which each of them is found is, at those periods, reported to the Committee.

The children who have been taken into the Society's schools

have, in general, exhibited an aptness to receive instruction which has proved very satisfactory and encouraging. The Committee have to report favourably of the state of the schools. The Scriptures are taught in *all* of them: the progress of the children in committing them to memory is highly pleasing; and some of them have learned from twenty to forty chapters each, in half a year. This proficiency has much gratified their Catholic parents, who have appeared not a little elated, that their children have proved more expert in Scripture quotations than their neighbours. The masters employed under the Society are those who were previously found teaching in Ireland, and many of them are Catholics. Good impressions have, in many instances, been made on the minds of these masters, while instructing their pupils out of the Scriptures; and they frequently become the medium of communicating the knowledge of Divine truth to their respective families and neighbourhoods.

Another branch of the Society's concerns is, the instruction which is afforded to adults. The masters of the schools have a class of adult pupils, on mornings and evenings, on Sundays and holidays; and also lend Testaments to such as can read, every Sunday.

It is stated, that the people in general begin to show a spirit of religious inquiry, and that they now seem athirst for the Word of Life; that many parents, who not long since would have refused to receive the New Testament into their houses, are now anxious to procure it for the instruction of their children; while in those parts of Ireland where no schools are yet established, it is almost impossible to gain the attention of the lower orders to the word of God; and also, that there are particular instances, of an

affecting kind, in which religious instruction has been blessed to children, and, through them, has interested the hearts of their parents, enabling both to experience Divine consolation and support, in the hovels of poverty, in seasons of sickness, and at the hour of death.

The funds of the Society have improved in the last year; but as the operations of the Society are increasing, its funds will need proportional aid.

The British and Foreign Bible Society has granted to the Society 250 Bibles, and 1,000 Testaments, with permission to purchase a further quantity at prime cost.

Considerable donations have also been received from several Scotch Bible and other Societies, and from congregational collections.

Before we close this article, we must be permitted to make one or two passing observations.

In looking over the Appendix to this Report, we have been restrained from extracting some interesting communications which it contains, by perceiving, that almost every page brings before the public statements of collisions with the Catholic clergy, and rather strong complaints of the conduct of that body. We are not surprised that such collisions should occur, nor that the agents of the Society should have frequent cause to complain of unreasonable opposition; but then we do not think that the best way of disarming that opposition, and of conciliating the Catholic clergy and people, is to publish the instances of splenetic or intemperate conduct which a priest may exhibit. The Society would not make the less progress, either in England or Ireland, if it exercised some forbearance and self-denial in this respect, and if such recitals as those to which we allude were

either entirely omitted, or at least merged in generalities. It may be perfectly right to attack the errors of Popery, and to expose the bigotry and intolerance, or other misconduct, of the Romish clergy: but this seems a work which should be left, by such a society as this, in other hands.

As warm friends also to the objects of this and of all religious societies, we would take this occasion of recommending to them the uniform employment of a measured tone in speaking of their own exertions, and of the effects which attend them. The influence even of striking instances of success, we are quite sure, is always weakened, in the minds of sober Englishmen at least, by whatever is tumid in description, or overstrained in the way of inference; to say nothing of what is exaggerated or too exclusive in pretension.

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

THE last Report of this Society, which has reached us, is dated the 29th of Nov. 1814. At that time, the circulating teachers employed by them occupied *twenty-two* stations in the Highlands of Scotland, and *twelve* in the Islands. At ten of the stations in the Highlands, and seven in the Islands, which had originally been occupied by the Society's schoolmasters, but from which they had been removed, either schoolmasters, hired by the people at their own expense, continued the work of instruction, or it was continued by the people themselves, who attended to their own education, and mutually helped each other forward. The following extracts from the Report will enable our readers to appreciate the benefits of that system of circulating schools which this Society has adopted, and of which a particular description will be found in our preceding volumes. (See Vol. for 1811, pp. 195 and 847; and Vol. for 1813, p. 191.)

“*Durin*, in the parish of *Duirness*.—At this school, which was opened last winter, there were above fifty scholars, and towards the close of the

session the attendance increased considerably. The people manifested the greatest desire of being instructed, by attending not only during the day-time, but also at night, carrying peats and light along with them, and hardly dismissing at ten o'clock. ‘During the last month of the session,’ says the Rev. William Findlater, minister of the parish, ‘there were sixty-nine who derived instruction from your Society’s liberality. These (except a very few who were necessarily detained) I had the pleasure of examining at the Parochial School-house, and in the presence of several visiters, who all expressed uncommon satisfaction, both with the progress of the scholars, and the diligence and conduct of the teacher, during the short session of three months he resided amongst us. Of the above number, there were eight able to read the Old Testament distinctly, twenty-two the New Testament and Psalm-book, and the remaining thirty-nine were making considerable progress in the First Book. Among these, there were men and women from thirty to forty years, and upwards, as well as children. The one half, at least, of the whole, did not know a letter till last winter.’ This school has been re-opened this session, with the prospect of a larger number of scholars.”

“*Strathmore*, in the same parish.—In a letter of the 28th September last, our correspondent, Mr. Findlater, says, ‘Two of my elders accompanied me there, on Monday last, when we found fifty on the list, both children and adults. Eleven were reading the Old, nineteen the New Testament, and the other twenty-two (three of whom were absent) were making commendable progress in reading their Psalm-books and First Books. Their progress, indeed, exceeded my expectations, and was gratifying to the parents and visiters. The services of the young man there, to whom you gave five pounds as a donation of encouragement, conducted to initiate them in reading Gaelic. I trust now, with very little assistance from the same young man, and others who are advanced, they will be able to proceed by themselves. It is a pleasing consideration, that the Bible is no longer a sealed book among them: it is read now in several families, by some of the children, before family prayer is offered up by the parent.’”

"*Glencalvie*, in the parish of Kin-cardine, Ross-shire.—At this school, which was opened last summer, the people have displayed an eagerness to acquire instruction, which must prove highly gratifying to all the members of this Society. The Rev. Alexander Macbean, minister of the parish, in a letter dated the 9th of August, says, 'I have now the satisfaction to inform you, that the school has commenced, and is attended by about forty scholars of almost all ages, from infancy to fifty years. I visited it some days ago, and had great pleasure in witnessing the desire shown by all the inhabitants of Glencalvie and the surrounding district, for learning to read the Word of God in their native language. Some grown-up girls attended it from a distance of four miles: bringing some little provision with them, they continued at school from morning to night; and the progress made, during the short space of eighteen days from the commencement of the school, was in proportion to their earnest inclination shown. Several, who never knew a letter before, were spelling, and even reading portions of the Psalms and the Ten Commandments. Suspecting that they had them by rote, I tried them in various ways, beginning in different places; but I found, in whatever way I attempted to prove them, they were able to go on. It was a sight gratifying in the extreme; and if so gratifying now, what may we not expect from the continued operation of the Society's aid, combined with the earnest desire of the people to learn. A new era, I trust, has commenced, in which knowledge will increase, and the precious Word of Life be given to thousands, formerly completely ignorant of it. Thanks, under God, to the exertions of your benevolent Society. At the close of the session, the proficiency of the scholars answered the most sanguine expectation of your Committee's correspondent, and the teacher has been appointed to remain during this winter.'

"*Saund*, in the parish of Gairloch, where a Gaelic school has been kept for three sessions.—Above eighty persons have derived benefit from the teacher's residence among them. A number of these were grown up and married people, of both sexes, some of whom had read the whole of the New

Testament twice over, and a great part of the Old Testament."

"At *Arinucrinach*, in the parish of Applecross, there has been a school open for three sessions, and about sixty persons have made very considerable progress in reading their own language. At the close of the summer, three were reading the Old, and thirty-four the New Testament, sixteen the Psalm-book, and seven the First Book. Among this number, one man of sixty-three years of age has learned, with the assistance of spectacles, to read the New Testament."

"At *Glenug*, in the district of Moirdart, and parish of Ardnamurchan, a Gaelic teacher has been employed for some time. At the end of his labours among them, twenty-one could read the Old or New Testament distinctly, and sixteen could read the New Testament tolerably well: other five scholars were reading the First Book. The inhabitants here are of the Roman Catholic persuasion: they have been grateful for the teacher's residence among them, of which the following paragraph, in a letter from Alex. Chisholm, Esq. of Samlaman, to one of your secretaries, is a proof. 'They all, with one voice, beg that I would give you the trouble to thank the Society for their great and liberal intentions; their own expressions are, May the great God of grace give you payment, (or reward you,) as we cannot, which will be our constant prayer.'

"*Gress*, in the parish of Stornoway, island of Lewis.—The teacher has been employed here amongst a class of people, who were in the most necessitous condition with respect to instruction in reading. The number of scholars, at the close of the second session last summer, was one hundred and eighteen: of whom twenty-two were reading the Old, and twenty-one the New Testament: twenty-nine were reading the Psalms, and forty-six the First Book. A gentleman resident in this quarter has signified his cordial approbation of the schoolmaster's exertions. He says the teacher 'has given great satisfaction to all parties concerned: indeed, he is indefatigable in his endeavours, and has greatly succeeded, having always upwards of a hundred scholars, some of them married people. It is truly pleasant to see the happy change amongst them, es-

pecially on the Lord's day, which formerly was generally spent in idle conversation; but now they meet regularly, with Macleod, every Sabbath, and spend the day as they ought, in reading. I have been there lately, and heard a boy of six years read the Bible perfectly."

"*Cannay*.—This island is inhabited almost wholly by Roman Catholics; and their attention to the schoolmaster's instructions, as well as their progress in learning to read, have been remarkable. The first parcel of books which was sent having been detained by the way, and the teacher having, in the mean while, taught a number of the scholars to read their letters and short syllables; when the books did arrive, 'they were purchased,' says the schoolmaster, 'without exception, before I could get them off the shore. Several, to assure themselves of the Sacred Volume, spoke to me, a month ago, to keep a Bible for them.' At the end of the summer session, the number on the list was eighty-eight, of whom five were reading the Old, and thirty-two the New Testament, thirty-one the First Book, and twenty were reading short sentences, or learning the alphabet. Forty-eight of these scholars are under fifteen years of age, thirty aged from fifteen to twenty, and ten above twenty years old. On several occasions, during the past year, the dispositions which have been evinced, by both old and young, at this station, have afforded to your Committee no small pleasure. 'They are not satisfied,' says the teacher, 'with barely reading the word. Every part of the Scriptures presents something new to them, which they never heard before, and this leads them to search them more carefully.' The scholars, on getting acquainted with the New, could not be satisfied without the Old Testament; while the parents seemed greatly pleased, if not benefited, by the progress which their children were making in reading their mother tongue. About five months after the teacher's arrival in the island, one man said, 'he did not expect that his son would ever have given him so much pleasure, in matters of religion, as he had done already.' He then added, 'that he had received more instruction from his son's reading about Christ, at his own fireside, than he had ever known before.' When the teacher was about to leave the island, during the

autumn vacation, one man, who had a young boy at the Gaelic school, came to him, thanking him for the trouble he had taken in teaching his son to read the Gaelic Bible; and said, that he understood from his son that he had but one half of it, and that it gave him so much pleasure to hear what he had, that he would give any thing for the other part. Another man would not, on any account, part with the schoolmaster till he gave him his own Bible. With this desire the teacher complied. In December last, among the population of this island, consisting of four hundred souls, there was not a single copy of the Gaelic Bible! There appears to have been no more than two Testaments and one Psalm-book, while only three or four individuals could read Gaelic, and that but very imperfectly.

"*Torraston*, in the island of Coll.—At the examination of the school there, during last summer, out of sixty-six persons on the list, forty-six were present, with whose proficiency the Rev. Mr. McLean, and three other visitors, were highly pleased. 'It afforded me,' says this minister, 'much pleasure to find among them men and women, of from sixteen to thirty years of age. Many of these, who did not know the letters in December last, are now able to read the Psalm-book with tolerable ease.'"

The Rev. Dr. Ross, of Lochbroom, speaking of the benefits which have been conferred on that extensive district by the Society, observes, "There is now hardly a village or glen in the parish, in which twenty or thirty young persons can be got together, in which there is not a school, supported solely at the expense of the poor people; and if they could afford to buy books, or could a number of Bibles and Psalm-books be obtained for them to be distributed gratis, the benefit would be immense. In the district of Monkcastle, a man was taught to read by his own son, a little boy. In another district there is a school on the establishment of the Society for propagating Christian Knowledge: a number of grown-up young women engaged the schoolmaster to teach them to read Gaelic, during the winter evenings, themselves to provide the light. They brought a candle every night, and without measuring time by hours, they separated only when the candle had

burnt out, which was sometimes late. In short, there is a spirit excited, and an eagerness expressed for knowledge, which, I trust, will be productive of much good."

In the Society's First Report, it was mentioned as being one of the probable consequences of the institution, that the study of the English language would be promoted by it: the Committee already perceive several indications of this result. "The people here," says the Rev. Donald Ross, of Kilnabur, in the Isle of Skye, "though they have not had the benefit of

Gaelic schools long, are becoming anxious for English teachers, which confirms a principle, the truth of which had some time ago been very much disputed, 'that to cultivate the Gaelic language is a certain though indirect road to promote the study of the English.'" Other instances might be adduced in proof of the same opinion.

Subscriptions to this Society are received in London, by the Rev. Alexander Waugh; Joseph Reynier, Esq. 50 Mark-lane; Robert Steven, Esq. Thomas-street; and Mr. Tarn, Spa Fields; and in Liverpool, by Samuel Hope, Esq.

ECCLESIASTICAL PREFERMENTS.

Rev. F. E. Witts, M. A. Stanway V. with Upper Slaughter R. both co. Glouc.

Rev. Daniel Davies, Minister of Emsworth, Hants, *vice* Henville, resigned.

Rev. Joseph Boughton Coley, M. A. Drayton Perpetual Curacy, Oxon.

Rev. Tho. Clarke, M. A. Broadwas P. co. Gloucester, *vice* Roberts, deceased.

Rev. Tho. Heynes, B. A. Wolverley V. co. Gloucester, *vice* Digby, resigned.

Rev. Henry Seawen Plumptre, B. A. Lambethian V. with Cowbridge and St. Donat's Chapel, co. Glamorgan.

Rev. M. W. Jones, B. D. Ospringe V. Kent, *vice* Jackson, resigned.

Rev. John Edwards, M. A. South Ferriby R. co. Lincoln.

Rev. Walter Kitson, Marksbury V. co. Somerset, *vice* Baker, deceased.

Rev. Thomas Grylls, Cardynham R. Cornwall.

Rev. J. W. Newton, M. A. Hemblington Perpetual Curacy, Norfolk.

Rev. T. O. Linley, B. A. Trowse V. with Lekenham, Norfolk.

Rev. W. F. Drake, B. A. Stoke Holy Cross V. Norfolk.

Rev. J. Surtees, M. A. Taverham two medieties R. Norfolk.

Rev. John Robinson, M. A. Faldingworth R. with Uleby cum Fordington R. both co. Lincoln.

Rev. John Cutler, M. A. master of the free-grammar-school in Sherborne, Dorset, Patney R. Wilts, *vice* Lancaster, deceased.

Rev. Wm. Bartlett, vicar of East Stoke, Newark-upon-Trent V.

Rev. J. Hammond, B. A. Hannington R. Hants, *vice* Tahourdin, deceased.

Rev. T. R. Joliffe, one of the Prince Regent's Chaplains in ordinary.

Rev. Dr. Barrow, to a Stall in the Collegiate Church of Southwell, Notts, *vice* Rerdmure, deceased.

Rev. H. Salmon, B. A. a Minor Canon of Lichfield Cathedral.

Rev. W. Curwen, Harrington R. Cumberland.

Rev. J. Whitelock, Deerham V. Cumberland.

Rev. C. M. Babington, M. A. rector of Peterstow, co. Hereford, Withington Prebend.

Rev. J. Seagram, M. A. Godmanstown R. Dorset.

Rev. Charles Champness, a Minor Canon of St. George's Chapel, Windsor.

Rev. Mr. Doyle, Stony Stanton R. co. Leicester.

Rev. John Davis, M. A. vicar of Cerne, Dorset, Horsey Melcombe R. co. Dorset.

Rev. Edw. Copleston, B. D. Senior Fellow of Oriel College, Oxford, elected Provost, *vice* Eveleigh, deceased.

Dr. C. Hewett, Vice Master and Senior Fellow of Downing College, Cambridge, and M. B. of Oxford, elected to the Professorship of Medicine in the University of Cambridge, *vice* Harwood, deceased.

Mr. Haviland, of St. John's College, Anatomical Professor in the University of Cambridge, *vice* Harwood, deceased.

Rev. R. Carruthers, M. A. Trinity College, Cambridge, Master of the Free-Grammar-School, Holbeach, co. Lincoln.

Rev. Andrew Irvine, Clerk, M. A. North Molton V. Devon, *vice* Bampfylde, resign.

Rev. William Digby, Harrington R. co. Worcester.

Rev. T. W. H. Beauchamp, B. A. Buckenham R. with Hasingham annexed, Norfolk.

Rev. J. Fearon, curate of Winterborne Abbas and Steepleton, Dorset, Portsmouth V. near Dorchester, *vice* Rev. Peter Miller, resigned.

Rev. E. Morgan, M. A. curate of St. Mary's, Leicester, Syston V. Leic. *vice* Ross, deceased.

Rev. Wm. Maunsell, vicar of Drisbane, in the diocese of Ardfer, Archdeacon of the diocese of Limerick, *vice* Hill, dec.

Rev. W. Younge, M. A. Chancellor of the diocese of Norwich.

Rev. H. Bathurst, LL. B. Archdeacon of Norwich, *vice* Younge, resigned.

Rev. M. Lunn, and Rev. Thomas Price, Minor Canons of Worcester Cathedral; the former *vice* Griffiths, deceased, the latter *vice* Webb, resigned.

Rev. Francis Howes, M. A. curate of Acle, Minor Canon of Norwich Cathedral.

Rev. Thos. Talbot, M. A. Carleton St. Peter R. Norwich.

Rev. R. B. Smith, M. A. Colerne V. Wilts, *vice* Rev. J. Wells, resigned.

Rev. R. Bransby Francis, M. A. Rough-ton V. Norfolk.

Rev. W. Gray, Cullumpton V. other-wise Upton Weare, Devon.

Rev. R. T. St. Aubyn, Ruan Minor R. Cornwall.

Rev. J. H. Rawnsley, A. M. rector of Belleau, Folkingham R. co. Lincoln.

Rev. M. Pennington, vicar of North-bourn, Kent, Deal Chapel Perpetual Cu-racy, *vice* Brandon, deceased.

Rev. J. C. Palmer, LL. D. Compton Pauncefoot, Sutton Montis, and Stowell, RR. co. Somerset, *vice* his father, dec.

Rev. R. Birch, M. A. rector of Wid-dington, Bradwell near the Sea R. Essex.

Rev. R. Hoyle, B. A. rector of Salt-fleet St. Clement, co. Lincoln, and mas-ter of the Grammar-school at Heighing-ton, Granby V. Notts.

Rev. W. Gwinnet Hornidge, M. A. Ministerworth V. Gloucester, *vice* Gyl-lett, dec.

Rev. Wm. Pearce, Drayton and Han-well R. near Banbury.

Rev. S. Briscall, B. D. Lectureship of Rodborough, co. Gloucester.

Rev. F. Howes, M. A. St. George of Colgate Perpetual Curacy, Norwich, and Bamburgh V. Norfolk.

Rev. W. E. Sims, M. A. West Tofts R. Norfolk.

Rev. Geo. Heron to the Church and Parish of Terreglea.

Rev. Benj. Newton, Wath R. co. York.

Rev. Wm. Skey, Little Bedwin V. and Rev. B. Wilson to Great Bedwin V. both co. Wilts.

Rev. Dr. Batten, President of the East India College, *vice* Dr. Henley, resigned.

Rt. Rev. Dr. John Luxmore, Bishop of Hereford, Bishop of St. Asaph, *vice* Cleaver, dec.

Rev. George Burdon, A. M. Falstone R. Northumberland.

Rev. Wm. Spooner, Chipping Camp-den V. co. Gloucester.

Rev. Dr. Forester to a Prebendal Stall of Worcester, *vice* Fountaine, dec.

Rev. James Phillott, jun. Staunton Drew R. Somerset.

Rev. J. L. Harding, Monkleigh V. Devon.

Rev. Charles Palmer, M. A. Holy Tri-nity Perpetual Curacy, Gloucester, and St. Mary de Lode V.

Rev. H. J. Beaver, Barncombe, R. Sussex.

Rev. T. S. Smyth, St. Austell and St. Blasee V. Cornwall.

Rev. George Capper, M. A. Wherstead V. Suffolk.

Rev. Theophilus Barnes, M. A. Stone-grove R. co. York, *vice* Worsley, de-ceased.

Rev. George Chandler, LL. B. Southam R. co. Warwick, *vice* Sandys, dec.

Rev. Charles Brent Barry, B. A. Quar-ley R. Wilts.

Rev. J. Duncomb, M. A. Mansel-Lacy V. co. Hereford.

Rev. Thomas Dupre, Willoughby R. co. Lincoln, *vice* Walls, dec.

Rev. Wm. Newcombe, Mundfort R. Norfolk.

Rev. E. Griffin, St. Stephen R. Ips-wich.

Rev. Kenneth Mackenzie Tarpley, Flower V. co. Northampton.

Rev. Thomas Gaistord, Regius Pro-fessor of Greek, Westwell R. co. Oxford.

Rev. J. E. Harrington, Chalbury R. co. Dorset.

Rev. R. Cary, a Prebend in York Ca-thedral.

Rev. H. W. Jones, Aberffwaw R. Isle of Anglesea.

Rev. J. H. Randolph, Preacher of the Honourable Society of Gray's Inn.

Rev. N. Kendall, Lanlivery V. Corn-wall.

Rev. John Munden, M. A. Bicknor English R. co. Gloucester.

Rev. W. B. Wroth, Ellesborough R. Bucks.

Rev. Dr. Lamb, Chipping Warden R. co. Northampton.

Rev. Caleb Rickett, Timberscome V. Somerset.

Rev. Lewis Jones Howell, Penhow R. Monmouthshire.

Rev. G. P. Richards, M. A. Head Master of the Free Grammar School, Leeds.

Rev. R. G. Andrews, M. A. Master of the Free Grammar-school, Grantham, co. Lincoln.

Rev. D. Basley, Cranford R. North-amptonshire.

Rev. C. Luxmore, Cradley R. *vice* Hannington, resigned.

Rev. J. Coldham, Anmer R. Norfolk.

- Rev. J. Mitford, Weston St. Peter R. Suffolk.
- Rev. J. Hall, Perpetual Curacy of Stoke, near Clare, Suffolk.
- Rev. H. Atkins, Arretton V. Isle of Wight.
- Rev. T. Ackland, Lectureship of St. Andrew's, Holborn.
- Rev. R. F. Onslow, Archdeacon of Worcester.
- Rev. J. F. S. Fleming St. John, Severn Stoke R.
- Rev. T. Barneby, St. Dunstan's R. Stepney.
- Rev. G. Pyrke, Whitchurch and Gane-rew united RR. co. Hereford.
- Rev. W. Price, Killybeill R. co. Glamorgan, *vice* Gough, resigned.
- Rev. E. Smedley, jun. M. A. Clerk in Orders of the Parish of St. James, Westminster.
- Rev. Dr. Kay, Vice-Chancellor of Cambridge, *vice* Dr. Thackery.
- Rev. Dr. Tennyson, Grimsby St. Mary with Grimsby St. James united VV.
- Rev. Wm. Baily Whitehead, Twiverton V. Somerset.
- Rev. Mr. Johnson, North Chapel R. Sussex.
- Rev. T. R. Sheperdson, St. Mary-le-Bow R. Durham.
- Rev. J. Parsons, M. A. first Prebendary of Peterborough, *vice* Barnard, dec.
- Rev. John Thorisby Bird, Riddlesworth, otherwise Riddlesworth and Gasthorpe R. Norfolk.
- Rev. R. H. Scott, Chaplain to Newcastle Infirmary.
- Wid. Nichol, Esq. his Majesty's Procurator General, *vice* Charles Bishop, Esq. deceased.
- Rev. Richard Grape, Hinlip R. co. Worcester, *vice* Dr. Graves, deceased.
- Rev. Wm. Roles, M. A. Sharnett R. Hants, *vice* Gardner, deceased.
- Rev. Walter Kitson, M. A. Clifton Foliat R. Wilts, *vice* Popham, deceased.
- Rev. Mr. Crofts, to a Stall in Ely Cathedral.
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